The Human Body in the Upaniṣads.

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Chapter I.

Lexical Conspectus and Abbreviations.

In preparing this treatise the following Upaniṣads have been consulted. The abbreviations used throughout are also here indicated.

Aitareya	Ait.	Jābāla	Jābāl.
Adhyātmā	Adhyā.	Jābāla	Jābā.
Advayatāraka	Advay.	Jābālika	Jābāl.
Aitareya	Ait.	Jābālyāyanīya	Jābā.
Akṣamālika	Akṣam.	Jābāla	Jābāl.
Akṣi	Akṣi	Kāṇāleya	Kāṇ.
Amṛtabindu	Amṛt.	Kālāgnya	Kā.
Annapūrṇa	Anna.	Jiras (Atharvaṣiras)	Jiras.
Arṣeya	Arṣ	Jivasaṅkalpa	Jiva.
Aruṇeya	Aruṇ	Jrījābālalarjana	Jrīj.
Atharvaṣikhā	Ath.Ṣikhā	Cūlika	Cūl.
Ātmā	Ātmā	Jvetāsvatara	Jvet.
Ātma(pra)bodha	Ātmab.	Dakṣiṇamūrti	Dakṣ.
Avadhūta	Avadh.	Dattātreya	Datta.
Avyakta	Avyakta	Dhyānabindu	Dhyāna.
Bahvṛca	Bahvṛca	Devī	Devī.
Baṣkala	Baṣ.	Ekākṣara	Ekāk.
Bhasmajābāla	Bhasma.	Gaṇapati	Gaṇa.
Bhāvana	Bhāv.	Garbha	G.
Bhikṣu	Bhikṣ.	Garuḍa	Garuḍ.
Brahma	Brahm.	Anuṣṭubhādi's Mārkaṇḍeya	Mārk.
Brahmabindu	Brahmab.	Gayatrī	G. 1.1. [illegible]
Brahmavidyā	Brahmav.	Gopālapūrvatāpanīya	Gopāl.
Bṛhadāraṇyaka	Bṛh.		
Bṛhajjābāla	Bṛhjāb.	Gopālottaratāpanīya	Gopālut.
	(Bṛha)		

Transliteration.

Gopīcandana	Gopī	Māṇḍūkyopaniṣad	Māṇḍ.
Haṁsa	Haṁsa	Nārada-parivrājaka	Nārad.
Hanumadbhaktarāmā	Hanu.	Nārāyaṇa	Nārāy.
Hayagrīva	Haya.	Nīlarudra	Nīla.
Īśā	Īśā	Nirālamba	Nirā.
Jābāla	Jābāla	Nirvāṇa	Nirv.
Jābāli	Jābāli	Nṛsiṁhapūrvatāpanīya	Nṛsp.
Kaivalya	Kaiv.	Nṛsiṁhottaratāpanīya	Nṛsu.
Kālāgnirudra	Kālāg.	Pāśupatabrahma	Pāśu.
Kalisantāriṇa	Kali.	Pāiṅgala	Pāiṅ.
Kaṇṭhaśruti	Kaṇṭhaś.	Pañcabrahma	Pañca.
		Parabrahma	Parab.
Kaṭha	K.	Paramahaṁsa	Paramah.
Kaṭharudra	Kaṭhar.	Paramahaṁsaparivrājaka	Paramah.
Kauṣītaki	Kauṣ.	Piṇḍa	Piṇḍ.
Kena	Kena	Praśna	Praś.
Kṛṣṇa	Kṛṣ.	Prāṇāgnihotra	Prāṇā.
Kṣurika	Kṣur.	Praṇava	G.P.1.1v18-30.
Kuṇḍika	Kuṇḍ.	Paruṣasūkta	P. S.
Mahā	Mahā	Rahasya (Śukrarahasya)	Śukras.
Mahānārāyaṇa	Mahān.	Rāma-pūrvatāpanīya	Rāmap.
Mahāvākya	Mahāv.	Rāmarahasya	Rāmarah.
Maitrāyaṇa	Mait.	Rāmottaratāpanīya	Rāmut.
Maitreyi	Maitreyi		
Maṇḍalabrāhmaṇa	Maṇḍal.	Rudrahṛdaya	Rudrah.
Māṇḍūkya	Māṇḍ.	Rudrākṣajābāla	Rudrāk.
Mantrika	Mantri.	Sannyāsa	Sann.
Mṛtyulāṅgala	Mṛtyu.	Sarasvatirahasya	Saras.
Mudgala	Mudg.	Sarvopaniṣatsāra	Sarv.
Muktika	Mukti.	Saubhāgyalakṣmī	Saubh.
Muṇḍaka	Muṇḍ.	Sāvitri	Sāv.

Sītā	Sītā	Turīyātītāvadhūta	Turī.
Skanda	Skanda.	Vajrasūcika	Vajra.
Subāla	Sub.	Varadapūrvatāpanī	Varadap.
Sūrya	Sūrya.	Varadottaratāpanī	Varadot.
Tejeva	Tej.	Varāha	Varāh.
Taittirīya	Tait.	Vāsudeva	Vāsu.
Tārasāra	Tāra	Yajñavālkhya	Yaj.
Tejobindu	Tejo.	Yogaśikhā	Yo. Śi.
Triśikhabrāhmaṇa	Triś. Triś.	Yogacūḍāmaṇi	Yo. Cu.
Tripādvibhūtimahānārāyaṇa	Trip.N.	Yogamaṇḍalī	Yo. Ma.
Tripura	Trip.	Yogatattva	Yo. T.
Tripuratāpanīya	Triptāp.		

In selecting these Upaniṣads the guiding principle has been to include all those which appear in standard collections of Upaniṣads. Those named above are included in the following collections. 1. Twentyeight Upaniṣads, published by the Nirṇaya Sagar Press, Bombay. 2. Atharvana Upaniṣads, with the commentary of Nārāyaṇa, published in the Bibliotheca Indica. 3. Eleven Atharvana Upaniṣads, edited by Col. Jacob. 4. One hundered and eight Upaniṣads, published at the "Tattvavivecaka Press", Bombay. 5. Deussen's sixty Upaniṣads. No attempt has been made to edit the texts in any way, but where there are divergences in the texts, the one followed by Deussen has been chosen, whenever he has translated the Upaniṣad. The one exception is the Mahānārāyaṇa, which Deussen translated in part only. The text in the Twentyeight Upaniṣads was used in this case. The text of the One hundred and Eight Upaniṣads was followed only in cases where the Upaniṣad was not included in some other collection. Gauḍapāda's Kārikas were also included. For some of the Upaniṣads in Deussen's Sixty, no Sanskrit original has yet been found, so his translation has been followed. In such cases it has

been necessary to guess at the Sanskrit word employed, but as nothing important hangs on these references, any error along this line will not affect the value of the work. The text of the Praṇava Upaniṣad is not included in the any of the collections mentioned above, but is to be found in the Gopatha Brāhmaṇa, as indicated by Bloomfield, the Atharva Veda, section 68. The short Gayatrī Upaniṣad, also included in the Gopatha Brāhmaṇa, was examined, and a few references obtained.

The aim has been to include every reference to a part of the body contained in the Upaniṣads. It is possible that in the case of the late and unimportant Upaniṣads, of which no translation exists, some references have been overlooked. In some cases, where a statement in regard to the body or some of its parts, is repeated in the same stanza or in close proximity, especially if the mention be an unimportant one, only one reference is quoted. Some of the wearying and unimportant mentions in the Yoga Upaniṣads are thus slighted. But in the case of the older and more important Upaniṣads, which have been verified by Jacob's Concordance, it is believed that nothing is omitted, excepting a few duplicate mentions in single verses. In this connection it may be mentioned that occasionally Jacob has overlooked passages.

The primary purpose of this writing is to present a study of the body and its parts as found in the Upaniṣads. This has naturally led into a more or less complete treatment of the physiology of the body as well, and to some discussion of the mental functions, in so far as they are related to the ~~senses~~ body. Only very rarely has matter not found in the Upaniṣads been introduced into this treatise.

References to the body and its parts fall into several classes or types, according to the line of thought of the writer, or the immediate object he has in view. The first type of reference may be described as the scientific, or quasi-scientific. In this class the writer terrifies the

parts referred to as they actually are, or at least as he understands them to be, or makes some plain matter of fact reference to the part. To be sure, many such references do not present the actual facts, but they at least give us the writer's conception of the body.

The second type may be described as Figurative or Fanciful. Here some figurative use is made of the part referred to.

A third type is the Ritualistic or Sacramental type. The body is looked upon as a means of worship and is used as a means of acquiring merit or release. This is the case when ashes or some other material is applied to the body in certain parts as a religious duty, or when yoga postures and breathings are enjoined.

A fourth type of mention is that when the members of deities and occasionally of animals are referred to.

A fifth type, intermingled with all the above, is found in those instances where the writer, no matter what his point of view may be, takes a pessimistic view of the body.

A sixth type includes cosmical correlations. In this the universe is pictured as a vast man, or as evolved from some such primeval being. Instead of a man, the figure of a bird may be employed, while the Bṛhad Araṇyaka Upaniṣad opens with the cosmical correlations of the aśvamedha.

In all cases of the least importance, these different types of reference will be found separated in the following pages. Similarly, in cases where the circumstances require it, the chronological development of a subject or idea is indicated, by tracing it through the older, middle, and later Upaniṣads.

Necessarily, when the purpose is to include all the mentions found in the Upaniṣads, much has had to be included which is of very minor importance. An effort has been made to keep these passages as much as possible in the background.

Chapter II

General parts.

An examination of the list of parts of the body mentioned in the Upanisads, enumerated elsewhere in this lecture, discovers one will be that by far most of the parts are external. Hand, head, eyes, and the limbs are mentioned, it is true, but in a very broad and general way. Specific organs or tendons are not mentioned by the writers of the Upanisads at all, and very few bones. The spine is more mentioned than another reason part of the body; the back bone is referred to a few times in some of the late Upanisads. There is also mention of the ribs. Bones the exact number of bones is given as 360, in Garbha. In regard to the other parts of the body, the matter is even more striking, as will be shown later on. Enlargements in the abdomen and liver, on the other hand, are fairly numerous.

The reasons of this are various. With the exception of the late Garbha, which in parts has the appearance of a medical treatise, the Upanisads are not much concerned with the body from a purely medical standpoint. Perhaps some sections of the late Yoga Upanisads may be considered as purely material. Their writers are not medical men. It is therefore not to be expected that they would at all times be scientifically accurate. They were contemplative mystics, and men who looked on the body as a thing to be despised, as pertaining outside worldliness in comparison to the soul, with which they mainly associated themselves. At the same time, they were not all mystics, and we might expect such writers to voice the general anatomical knowledge of their times. For they must as a class have been the most intelligent men of their time, and even if they were not specially interested in medical speculations, they should have possessed, or could easily have obtained, what knowledge of the body the best minds of the country possessed. It would not be far out of the way to say that the picture of the body be presented in the Upanisads, while not as true as that which may found in medical treatises of the same time, yet gives a very fair picture of what the better classes of people believed in regard to it in the times the Upanisads were written.

General survey.

The fact that they were chiefly interested in the soul and not in the body, though it prevented the writers from giving systematically into the description of the body, nevertheless compelled them to write more or less about it. For the soul is intimately connected with the body, bound up in it, and the great problem of life is to obtain perpetual release from what is material. Even in the earliest Upaniṣads, setting forth what may be named as the **jñānamārga**, that is, seeking knowledge of the nature and ends of reality, —**ya evam veda**--it is necessary to discuss the body because of its relation to the soul. For the soul is discussed quite fully. Its relation to, and at times its identification with the **prāṇa**, its connection with the senses, and their dependence on the body; hence it has made necessary a discussion of parts of the body. The body in change and sacrifices calls for spiritual and spiritual illustrations; the identification of the human soul with the All-Soul, and the pantheistic conception of the universe led to interesting figures and descriptions. In later times, when the **karmamārga** had prominence introduced, we have the numerous Yoga descriptions of the parts of the body which are to be used in Yoga practices in order to obtain release, and the whole is crowned in the **bhakti** Upaniṣads, where the **tilaka**, or the coating of ashes, or the rosary **of rudrākṣa** fruits is worn to propitiate some particular deity. These furnish the chief occasions for the mention of the body and its parts, though in incidental ways, and in comparisons, many parts are mentioned. Hence it will be seen that we ought not to look for any absolutely complete and scientific description of the body and its parts, but only references to its general features and main organs. [illegible] show.

[illegible] in the Upaniṣads. [illegible] statements than the later ones. Several reasons no doubt contributed to this, [illegible]

[illegible]

[illegible] being offered, by [illegible], [illegible] [illegible] pounding out of the parts of the sacrificed, [illegible] [illegible] medical origins. This is one of the most extensive lists of parts of the body in the Veda and Upanisads. [illegible] [illegible], and the offering of animal sacrifices practically ceases in Aryan circles—[illegible] [illegible] accurate knowledge of the interior of the body. The early statements of the constuction of the body, while not wholly accurate and quite incomplete, at least [illegible] [illegible]. [illegible] multiplied and turned into air passages pure and simple, and certain organs of [illegible] [illegible] description given of them, so called [illegible]. [illegible] tunda, kuṇḍali, and kunda, all of which figure largely in [illegible]. The reason of this is to be found in the importance attached to the [illegible]. This merit is to be attained by sitting in perfect quietude, [illegible] breathing in a certain fashion the kind of [illegible] which [illegible] the warriors of all time. [illegible] and lengthy explanations of the system of arteries and breathing, of the means of transmitting this power to all parts of the body, of the system by which the means of [illegible], [illegible] itself, is controlled.

In all about 120 parts of the body are mentioned in the Upaniṣads, including general terms, such as blood, bone, sinew, and the like, and also including the imaginary or doubtful parts; not however including the special [illegible] arteries and veins, and the like. For some of these had a [illegible] [illegible] as bone, asthi, flesh, māṃsa, [illegible], jānu. [illegible] great variety of [illegible], even as eight words [illegible] used for the body, [illegible] for blood, six for the forehead. The space in the heart, or the heart lotus, which the writer considers to be identical, and to have been [illegible] [illegible] left ventricle of the heart, the [illegible] [illegible] [illegible].

The lists of the parts mentioned, [illegible] as Tilak, [illegible] [illegible]

Internal Survey

[illegible] more attention be paid to the vascular parts than to the liquids, everything concerning which is found, even in the several Upanisads, [illegible] in the one case. But the condition is different with the vital organs. Their space is given in the considerable [illegible] of the texts, but the lungs, as such, and the liver, are not mentioned but once, and this is in conjunction with the **ayurveda**. This leads the writer to notice that the lungs [illegible] found, even included with the heart under the term **hṛd, hṛdaya**, and many of the writers said about the heart, especially the comparison to a lotus, seem to mention it as well. The stomach, the spleen, the bowels, all receive rather scant mention as compared with all. The function of the intestines does not seem to be understood at all, and they are apparently included [illegible] under the term **mansa**. The brain, **mastiṣka**, is considered but a single time, and it is not really [illegible] here that the [illegible] meant. It may however, be referred to a later passage under the term **majjā**.

Among the writers of interest, which may be noted in connection with the treatment of the body, its function as the abode of soul is important. The soul resides in the heart, and in the inner chamber of that organ. This inner chamber, [illegible] and [illegible], an hemispheric space, [illegible] the most sacred place in the entire body. This inner space, [illegible] the number [illegible] is [illegible] throughout the whole range of Upanisad literature. While the space was probably made known at first through actual investigation, later writers must have simply copied their ideas from their predecessors, drawing [illegible] phrases and [illegible] in with their own systems. We are several times told that this space , and the **puruṣa** that dwells in it, is the size of one's thumb. While the soul [illegible] the heart during ordinary waking [illegible], during sleep it wanders [illegible] the dimensions of vision, [illegible] in its [illegible] state [illegible] flows [illegible]. At death it [illegible] leaves the body entirely, the vital [illegible] breaking the tenth, or **prāṇa**. At the time of death , it leaves the body, resembling [illegible] at the

artery suṣumṇā. This is the larger and most important artery of the body; the first is to be released to quasi-[illegible], and the third is reserved a special case. Literally and literal of the sense is the connection. But a study of the Upaniṣads gives no indication whatever of its referring to that portion of the body at all, but rather leads one to feel that it means the [illegible]. Hence "interiority" is at least sense only as far as the palate, where it is said to reside, the tendrils going to the eyes, [illegible] inner believed to go to the areas of the head, where it [illegible] the interior tonsils. The soul, in departing, splits open the skull at this point. The [illegible] theorists [illegible] to be this belief, and the close investigation of the skull, which could note the zigzag lines splitting an apparently single bowl of bone into many parts, and [illegible] present this hypothesis to account for the phenomena. But while the soul could depart by this route, and by so doing obtain immortality, rather release, it could also depart from some other spot, but in such case did not attain to eternal bliss.

Much could be said about the interesting word prāṇa and its fellows, additional to what has been said. This has not been done because a full investigation of this word would lead one outside of the Upaniṣads. As far as the five commonly named prāṇas are concerned, the evidence of the Upaniṣads is not that the words for them are derived from the corresponding compound verbs, but that the verbs are all denominatives, depending on the nouns. In regard to the vexed question as to whether prāṇa or apāna originally meant inbreathing, the writer is of the opinion that the fundamental difference was just what is so clearly brought out again and again in late writings generally; usually, then, prāṇa always means the breath in the lungs, and apāna the air in the bowels or lower part of the body. There is but a single passage in the Upaniṣads which will not bear this interpretation, and this passage is almost certainly corrupt. Within a few pages outside the Upaniṣads

same as derived from this [illegible], a more careful study of [illegible] probably [illegible]. Adjacent to [illegible] apāna [illegible] the word is the [illegible] Sanskrit [illegible] to consider it as [illegible] to or out breathing. The [illegible] of the number of vital [illegible] from [illegible] to fourteen [illegible] Functions, in [illegible], and [illegible] subject to [illegible]. It would seem that the fundamental conception of prāṇa, in Sanskrit [illegible], was that it was a sort of [illegible], [illegible] to some particular part of the [illegible], [illegible]. It is [illegible] of vyāna [illegible] nerve, and [illegible], some specific function. Prāṇa is the breath, as we see that word, and perhaps been in and out breathing. It is to be noted in this connection, that when a writer of the Upaniṣads wishes to say breathe out or in, or breathe upon, he always uses some compound other than prāṇiti or apāniti, as niḥśvāsati, abhiprāṇiti, and the like. [illegible] prāṇa is used, and is [illegible] the [illegible] and [illegible] the soul. While prāṇa [illegible] as an active, vital force within me, and [illegible] the senses [illegible] as the seat of the soul, with which prāṇa can [illegible] [illegible], it is easy to see why the senses should be considered prāṇas.

In connection with the senses and their organs, the interesting fact may be noted that for four of them ambiguous words are used, which may refer to either the sense or its organ. [illegible] cakṣus, which may mean either sight or the eye, śrotra, either the ear or hearing, tvac, either touch or the skin, and jihvā, either smell or the nose. Likewise of [illegible] are the equally familiar words akṣi, karṇa, carman, and nāsā or nāsika, which refer [illegible] to the organs [illegible] the senses. As to how the senses perform their functions, nothing definite is known beyond that they all [illegible] as [illegible], which is [illegible] under different [illegible] [illegible] the soul. The [illegible] of [illegible] is [illegible]. The heart, in the [illegible], has its [illegible] nerves, is [illegible] with [illegible].

Journal [illegible].

[illegible] puruṣas, in the eyes, Indra or Indra in the [illegible] in the water, and [illegible] in the heart. Here we have the immortal pervading spirit, really belonging in the heart, [illegible] in the eyes, and [illegible] what is [illegible] belonging to the body, [illegible] terrestrial [illegible]. It is noted that the reflection of these eye people on [illegible] in part caused by the minature reflection of himself which the beholder may see in [illegible] eyes.

A brief composite picture of the body, taken from the Upaniṣads, would be about as follows. It is a mass of bones, flesh, blood, [illegible], marrow, fat, and [illegible], [illegible] skin, and covered in part with hairs. Its chief function is to serve as an abode for the soul, whence it is sometimes called the brahmapura, though this term applies more particularly to the heart. The [illegible] of the body is the heart, which probably corresponds to the lungs. In this organ mental functions are carried out. It is the abode not only of manas, the [illegible] organ, but also [illegible] soul. The soul resides in the [illegible] of the heart, but [illegible] through the [illegible] to [illegible]. These arteries, though at first said to contain blood and various colored fluids, [illegible] passages over from the head to [illegible], and later [illegible] excretory function. Somewhat [illegible] nāḍī are the nerves and tubular organs in general, as well as the blood vessels. [illegible] prāṇa, [illegible] apāna, which is in the lower part of the body, usually in the bowels, also remains in the body as long as life continues. [illegible] the like. Excluding mental activities, which at first are carried on by manas and [illegible], [illegible] buddhi, citta, [illegible] and manas, [illegible]

General Survey.

[illegible]

As the decision of the [illegible] rings and [illegible] circles, [illegible] need to call name. It is not [illegible] to [illegible] for its [illegible] and [illegible] are a [illegible] of permanent [illegible] [illegible] may [illegible] [illegible] [illegible] release for it.

Chapter III

[illegible]

General Composition of the Body.

As is to be expected, the body is said to be composed of the elements which constitute the material world of which the physical body is a part. A few illustrations will be presented here, to give a picture of the general idea of the body.

While generally five elements are recognized throughout the domain of Hindu philosophical thought, Th. speaks of but three; earth, water, and tejas, which includes both heat and light. These three elements go to make up the body, each one of them separating into three parts. The separation is a natural one and is analogous to that by which milk when churned is separated into different parts, the butter, which is the lighter and superior part, rising to the top, and the heavier milk settling to the ~~kady~~ bottom. Thus a nine-fold division of the body arises, as follows. (Ch 6-5)

	Dense	Medium	Light
Earth (solid part of food)	feces	flesh	manas
Water	urine	blood	prāṇa
Tejas	bone	marrow	vāc

This passage not only gives a general view of the composition of the body, as composed of nine parts, but shows how each part is derived.

Another view, apparently equally old, is found in Prh. 4.4.5, where the five elements are included in the components of the body, along with knowledge, manas, life, sight, hearing, and certain mental qualities and actions. But this passage does not go into detail. The later Martha however supplies this lack, and the elements, with the parts derived from them and their functions are represented as follows. Martha 1

Element	Part derived	Function
Earth	Solid	Supporting
Water	Fluid	Preparing food for digestion.
Tejas	Warm	Giving light.
Air	Moving	Distribution (of food eaten).
Ether	Hollow	Giving space,

The still later Varāha (3.1,2), without mentioning the functions of the several elements in the body, in the same way correlates the first four elements with the solid, fluid, brilliant, and moving parts of the body, and ākāśa with the real or sattva parts.

Another late Upaniṣad, the Śārīrika, follows this system, but goes more into detail. From earth come bone, skin, veins, hair, and flesh; from water, urine, slime, blood, semen, sweat; from fire, hunger, thirst, weariness, folly, copulation--in a general way the appetites; from air, moving, lifting, winking, etc.; from ākāśa, the passions.

In Triṣ. 134-140 there is a different method of correlation. The earth is correlated with that part of the body from the end of the feet to the knee; water, from the knee to the loins; fire , from midbody to loins; air, from navel to the end of the nose; ākāśa, from the nose to the Brahma opening in the top of the head.

While tejas is considered to be inferior to ākāśa, (Ch. 7.12.1), nevertheless, in the early Upaniṣads, before the idea of the ātmā had become thoroughly crystalized, tejas played an important part in the mental and metaphysical realms. It proceeds from the ātmā (Ch. 7.26.1) It merges into the Supreme Spirit at death, (Ch. 6.8.6), and until this is done, one recognizes his friends, (Ch. 6.15.1,2). At death it passes from one sense to another in the following order; vāc, manas, prāṇa, cakṣus, śrotra. In deep sleep one is overpowered with tejas and does not see dreams; in fact tejas goes to Brahma with its object during deep sleep. (Praś. 4.5,6)

In Ch. 3.12.7-9, ākāśa is identified with Brahma in such a way that it seems to represent a rival idea to the set all ātmā idea of the Supreme being which finally prevailed in the Hindu mind. But the it is superior to tejas, not a great deal of mention is made of its functions in the body. The other elements do not deserve special mention.

General Description of the Body.

Some of the later Upanisads contain a general description of the body, and such descriptions may be said to indicate the difference, if [illegible] [illegible], between the old and the [illegible]. [illegible] [illegible] [illegible] [illegible]. It is said to be [illegible], and composed of bones, skin, sinews, marrow, flesh, semen, blood, phlegm, tears, rheum, [illegible], wind, gall, and slime. It is afflicted by lust, anger, greed, fear, [illegible], [illegible], [illegible], [illegible], [illegible], hunger, thirst, illness, old age, death, disease, sorrow, [illegible]. [illegible] [illegible] [illegible] another and similar description of it. It was produced by [illegible], grew in darkness, came out through the urinary passage, is built up with bones, smeared with flesh, covered with skin, filled with [illegible], urine, gall, phlegm, marrow, fat, oil, and many other impurities, like a [illegible] of [illegible].

The best general description of the body is to be found in the [illegible] Upanisad, [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. The descriptions [illegible], [illegible], and [illegible] from the [illegible]. The [illegible] [illegible] well [illegible].

Thus the body is composed of [illegible] and [illegible] the five elements. Whatever is solid in it, that is earth; whatever fluid, that is water; whatever is hot, that is tejas; whatever moves about, that is air; whatever is hollow, that is ākāśa. [illegible] [illegible] [illegible] [illegible] [illegible]. The ear is (localised) in ākāśa, the skin in the air, the eye in tejas, the tongue in water, the nose in the earth. And in this (manner) [illegible] [illegible] the following objects of sense [illegible]; [illegible] [illegible] and [illegible] elements: sound, touch, form, taste and smell. The speech organ, the hands, the feet, the anus, and the genital organ are called the organs of action. [illegible] [illegible] [illegible] [illegible], [illegible] [illegible], [illegible]. Manas, buddhi, ahaṅkāra and citta [illegible] the [illegible] inner organs (antaḥkaraṇa). [illegible] [illegible] [illegible] [illegible].

[illegible]

A description of [illegible] [illegible] relationships [illegible] by [illegible]

"In the middle of the body [illegible]

[illegible]

General Description of the Body.

In the Ṛg-Veda (VIII, 101, 15) and Ṛṣi, [illegible] still the [illegible], [illegible] the form of a serpent. The Brāhmaṇa [illegible] the [illegible], and as [illegible] the [illegible], in the shape of one, the [illegible] of [illegible], out of [illegible] the [illegible] of the [illegible], it is [illegible] by many [illegible] [illegible] [illegible] and [illegible] [illegible].

In the [illegible] of the [illegible] [illegible] of the [illegible], [illegible] [illegible] on the [illegible] of the [illegible] to the [illegible], and to [illegible] as the [illegible]. Sometimes the reference is to the individual [illegible], which is, however, [illegible] identified with the [illegible], [illegible] [illegible] the [illegible] is the largest [illegible], [illegible] to the [illegible], and [illegible] in India, [illegible], to [illegible] the [illegible] filled by [illegible] expressions of [illegible]. The [illegible] are [illegible] a [illegible] of the [illegible] of the Ātman or [illegible] [illegible] [illegible] [illegible] offers the treatment of the relationship of the [illegible] to the body.

List of Parts.

Owing, in part to their general lack of anatomical knowledge, due largely to religious prejudices, and in part also to the fact that the Upaniṣads are not generally treatises dealing with the body from a scientific but rather from a religious standpoint, much more is said of the exterior of the body than of its interior. External parts are not only more generally visible, but they may be seen in entirety, while the inner organs, according to yoga, [illegible] very little attention [illegible]. Hence the external parts of the body are generally mentioned, while the inner organs and parts, with a few exceptions, are hardly spoken of. The imaginary organs of Yoga do not make up this deficiency. Below will be found a list of parts mentioned in the Upaniṣads. Their treatment follows in order, so it is unnecessary to say anything about them here.

Part	Sanskrit Equivalent.
Body	śarīra, deha, kāya, tanū, vapu, kalevara, saṃhata, [illegible]
Half	[illegible]
Bones	asthi
Flesh	māṃsa
Blood	asṛj, lohita, śoṇita, rudhira, rakta,
Fat	medas, vasā
Skin	tvac, carman,
Marrow	majjā,
Sinews	snāyu, [illegible]
Limbs	aṅga, gātra, [illegible]
Joints	[illegible], parvan, sandhi, granthi.
Envelopes	kośa
Elements	dhātu
Openings	dvāra, randhra
Circles	cakra [illegible]

	[illegible], [illegible], [illegible]
?	[illegible]
?	[illegible]
?	[illegible]
?	
[illegible]	[illegible].
Backbone	[illegible]
Breast	[illegible], [illegible], [illegible].
Hip	[illegible], [illegible], [illegible]
Hollow above hip	[illegible]
Loin	[illegible]
Flank	[illegible], [illegible]
Rib	[illegible]
Abdomen	[illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible].
Navel	[illegible], [illegible] [illegible]
Stern	[illegible]
Anus	[illegible], [illegible], [illegible], [illegible]
Head	[illegible], [illegible], [illegible], [illegible]
Crown of head	[illegible],
Brain	[illegible]
Forehead,	[illegible], [illegible], [illegible], [illegible], [illegible],
Frontal bone	[illegible]
Skull	[illegible]
Suture	[illegible]
do. junction	[illegible], brahmarandhra
Face	[illegible], [illegible], [illegible] (?), [illegible].
Eyebrow	[illegible],
Eyelid	[illegible], [illegible]
Eyelash	[illegible]

LIST OF TERMS

Eye	[illegible], [illegible], [illegible], [illegible], [illegible],
Pupil	[illegible], [illegible]
Ear	[illegible], [illegible], [illegible], [illegible],
Nose	[illegible], [illegible], [illegible], [illegible]
do, tip of	[illegible]
do. nostrils	[illegible]
Cheek	kayōlin, [illegible]
Lip	[illegible],
Jaw	hanu
Teeth	danta, [illegible], [illegible]
Tongue	[illegible], [illegible],
Cavity of mouth	kaṇṭhasuhara, kayāhanana, [illegible], [illegible]
Palate	tālu
Uvula	ghaṇṭika
Palatal arteries (?)	tāluke
Mouth	[illegible], [illegible], [illegible], [illegible], [illegible],
Neck	[illegible], grīva, [illegible], [illegible], [illegible]
Arm	bāhu, [illegible], [illegible], [illegible] (?)
Shoulder	[illegible], [illegible], [illegible], [illegible],
Armpit	[illegible]
Elbow,	[illegible],
Forearm	[illegible], [illegible], [illegible]
Upper arm	[illegible]
Wrist	[illegible]
Hand	hasta, [illegible], [illegible], [illegible] (?) [illegible]
do. back of	[illegible]
do. palm of	[illegible]
do. upward [illegible],	[illegible]

List of parts.

Fist	[illegible]
Finger	aṅgula, aṅguli, [illegible]
Thumb	aṅguṣṭha, [illegible]
Index finger,	tarjanī, pradeśinī,
Middle do.	madhya, madhyama,
Third do.	anāmikā, anāmika,
Little do.	kaniṣṭha,
Nails	nakha,
Tip of do.	pranakha, nakhāgra
Belly	kuṭi
Hips	[illegible]
Leg	praṇiṣṭhā
Thigh	ūru, [illegible],
Knee	jānu
Lower leg	jaṅghā
Ankle	gulpha
Foot	pāda, pāna, [illegible], [illegible], aṅghri
Sole of do.	pādatala
Heel	parṣṇi
Great toe	pādāṅguṣṭha
Hair of body	loma, [illegible],
do. of head	keśa, mūrdhaja
Lock of	[illegible], jaṭā, [illegible]
Topknot	śikhā,
Beard	śmaśru
Pudenda	[illegible]
do. male	[illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], [illegible]
	[illegible]

List of Parts .

Genitals, female	yoni, bhaga, [illegible], [illegible],
Womb	garbha, ulba
Testicle,	muṣka
Lung	kloman
Liver	yakṛt
Bladder	vasti
Heart	hṛd, hṛdaya, hṛdayapura,
do. Space in	antarhṛdaya ākāśa, antarākāśa, hṛdākāśa, hṛdaya-ākāśa, [illegible], [illegible], [illegible], [illegible], [illegible]-puṇḍarīka, [illegible], [illegible], [illegible], hṛtpadma, [illegible], [illegible], [illegible], puṇḍarīka, [illegible], dahara, [illegible], guhā, veśma, [illegible],
Pituitary ?	purītat
Placenta,	jarāyu
Amnion,	ulba
Arteries	nāḍī, [illegible], [illegible], [illegible], [illegible], dhamani, [illegible], [illegible], [illegible]. (In addition several arteries are mentioned by name. These will be treated under the general head of arteries.)
[illegible]	[illegible]

The above is a practically complete list of the parts of the body mentioned in the Upaniṣads, omitting variant forms of the same word. A discussion of these parts will now follow.

The Body — [illegible]

[illegible] is one of the general terms used for the entire body. It is not the essential part of one, but is an adjunct to or a dependent on the ātman or the puruṣa. It is called puṛīṣa because it lies [illegible] in the fire,—that is, the burning, smoking, and digestive fires. (Maitrī 5).

In addition to what has been said above in regard to the general composition of the body, it may be added that it is composed of the five elements and the five tanmātras, (sound, touch, form, taste, smell). (Mait. 3.2). Later it is figuratively described as a temple, with one pillar, (the backbone), three posts, (which the commentary says may be taken as the three arteries, idā, pingalā, and suṣumnā, or else as the three qualities, sattva, rajas, tamas), nine doors, (the nine openings of the body), and the five deities (the knowledge senses). It has a sun glowing with rays (the thoughts), in the midst of which a flame is burning (intelligence), and the deity within is as large as a tongue of this flame. (Yo. Śi. 4,5,6)

The latest Upaniṣads repeat these ideas. The body is woven together of the five elements. (Yo. Ṣu. 77, Śār.,) It has the three puṛīṣas. (Yo. Ṣu. 72). It has nine openings for excretions. (Śāṇḍ. 1.4).

The body has three sexes, to any of which life may be attached. They are, male, female, and neuter. (Śvet. 5.10). Many bodies pervade the earth. (Trip. N. 1.2)

The late yoga Upaniṣads fix the height of the body at 96 finger, or about 6 feet. (Śrīj. 4.1; Varāh. 5.19; Śāṇḍ. 1.4). The last also adds that prāṇa extends 12 fingers further beyond the body. It is composed of bones, sinews, etc, and is the home of the [illegible] flame. (Maitr. 4) Air is in it, sometimes said to be moving in it. (Yo. Ku. 1.24, 66; Śrīj. 6.44;) It is permeated throughout by nāḍīs. (Yo. Ku. 24). It casts a shadow. (Varāh. 5.41). Its most important organ, that which supports it, is the kundalī. (Varāh. 5.32). It may be made slender—a thing much desired in Yoga—by holding the breath in the great toes. (Śāṇḍ. 1.4.4) Diseases enter it. (Śāṇḍ. 1.3.12)

It is spread through with veins, like a banyan leaf. (Jābāl. 1.4). The heart is an important organ. (Ib.)

The older Upaniṣads have quite a little to say in regard to the body and the senses. Ordinarily, of course, the senses are in the body, but they may depart, as in sleep and death. Their departure makes us cry out. (Bṛh. 3.9.4). Their departure also injures the body. (P. A. 4.1.7). The departure of the highest sense gives the greatest injury. (Ch. 5.1.7). When the senses depart, they take the objects of sense with them, which is a corollary of the subjective psychology of their philosophy. (Kauṣ. 3.4). The senses are sent throughout the body in deep sleep. (Bṛh. 2.1.17). Though it is the abode of the sense in this manner, nevertheless gartra itself is a sort of sense, and has the function of enjoying pleasure and pain, since it is a member of prajñā. (Kauṣ. 1.7).

Among the late Upaniṣads, Muṇḍ. 4 mentions that the gartra obtains things. It is to be employed as instrument in knowing by ascetics. (Nārad. 9,10)

During deep sleep the body enjoys pleasure. (Praṣ. 4.6) It has four states, waking, dreaming, deep sleep, and the fourth, or turīya. (Nārad. 8)

Intelligence. The intelligent self, or prajñātman, is in the body like a razor in a case. (Kauṣ 4.20) Prajñā is the body's means of acquiring intelligence, for without it the body would not recognize pleasure or pain. (Kauṣ. 3,6,7) In fact, the body itself is void of intelligence, like a cart. (Mait. 2.2) So this higher power directs it and makes it sensible. (Mait. 2.4) By intelligence the body is driven around like the wheel of a potter. (Mait. 2.6). Nirā makes intelligence the directing power of the body.

Late connections of gartra with intelligence are not matter of fact. The body contains a twofold seed (bīja) one portion of which is breath or pulsation, and the other steady strength. (Anus. 4.40,42) That of the ascetic or muni has a light in it, which refers especially to the intelligence connecting him with the deity. (Anus. 4.36; Dhū. 30; Maitr. 4.1. [illegible] also.

The Ātman. The treatment of pūrva in its relation to the Ātman is persistent throughout the entire range of Upaniṣad literature. The old and middle Upaniṣads recognize that the ātman or puruṣa is, in the strict sense, something apart from or without the body. (Praṣ. 4.10; Kṣeṣ. 7.1; Māṇḍ. 7; Sub. 9) But the Ātman (under different names) dwells in the body. (Bṛh. 3.1.3; 3.1.10; K. 1.4; Praṣ. 4.2; Sub. 7,8). Really, the Ātman wanders in every [illegible]. (Mait. 7.7) The deity supports all bodies. (Praṣ. 4). Puruṣa attains the body at birth. (Bṛh. 4.7.2) The body is the resting place of the immortal Ātman. (Ch. 8.12.1). Prāṇa within the body is the breadth of a thumb. (Mait. 6. 38). The Ātman is the leader of the body. (Muṇḍ. 2.2.7) It is like a light in the body. (Muṇḍ. 3.1.3) The body has a light in it. (Ch. 3.13.7,8). These passages no doubt are the originals of those mentioned in the last paragraph. In one place we are told that manas excites the fire in the body. (Mait. 7.11.4). The ātman dwells in the body like the waterdrop on a lotus. (Mait. 7.2) It is united to the body like a horse to a car. (Ch. 8.12.3). It is the chariot, of which the Ātman is the driver. (Kaṭh. 3.3; Mait. 2.6). The deity is in the body in the same way that oil is in sesamum or scent in a flower. (Dhyāna.9) The puruṣa in the body is the spirit of Prajāpati. (Kauṣ 4.2,16). The body of the Ātman itself is prāṇa. (Mait. 7.4) It is more subtile than the body. (Bṛh. 4.3.3). Indra realizes that the ātman is more than the body. (Ch. 8.9.1). Puruṣa makes the body intelligent. (Mait . 2.5) The changes of the body do not change the soul, which enjoys things the same in a dream as when awake. (Ch. 8. 12.1-4). When the body is destroyed the Ātman is not hurt. (K. 2.18). When it leaves the body it makes us cry out. (Bṛh. 3.9.4) It should be drawn steadily from the body, like the pith from a reed. (Kaṭh. 6.17)

So, too, BhG. 18 informs us that the deity dwells in the body as soul. The Ātman is within the body. (Adhyā. beginning) In some of the later Upaniṣads we meet the distinction between jīva --life, or the individual soul-- and Īśa or the higher principle. The body contains two sayujas, jīva and

Īṣa. (Maitrai). The same pair are to be found in the body of the jīvātmān. (Anna. 3.32) Jīva moves about in the body like a householder. (Maitrai. 6. 30) Pride of the body causes the jīvātman, hence one should give up this pride, and obtain release. (Maitrai. 6 30.)

Prāṇa. References to the connection between puṛīra and prāṇa are to be found chiefly in the earlier Upaniṣads. This is no doubt in part due to the fact that in these times prāṇa was either identical with the Ātman or else very closely related to it. The body is in prāṇa and prāṇa is in it. (Tait. 3.7.1). Prāṇa comes into the body through the works of the mind--things done in a previous existence. (Praṣ. 3.1.3) As long as it continues in the body life continues. It takes hold of the body, lifts it up, and vivifies it. Prāṇa and intelligence leave the body simultaneously. (Kauṣ. 3.1-4). Sub. 4. adds that prāṇa protects the body.

Death. In regard to death, too, and its connection with puṛīra, the earlier Upaniṣads busied themselves more than the later ones. From Bṛh. we learn that puruṣa throws down the body at death, and goes to attain another one. (Bṛh. 4.4.3; 4.3.42). The body, thus left by puruṣa, lies like the slough of a snake on an anthill. (Bṛh. 4.4.7)It goes to the earth at death, (Bṛh. 5.9.13). It finally becomes ashes. (Bṛh. 5.5.1; Īṣa. 17). Ch. pays a little more attention to eschatology. One abandons the body at death. (Ch. 8.6.4) Quitting it, one attains to the sun. (Ch. 8.6.5) Or he shakes it off and goes to the uncreated worlds of Brahma. (Ch. 8.13.1). So, in Ait. 5.3, one who possesses the knowledge of certain philosophic truths is at death released from all the differences of the body, in heaven. The Ātman is drawn from the body at death. (Kaṭha. 6.17). Death occurs when prāṇa leaves the body. This is when praṇā leave it , for prāṇa and praṇā leave at the same time. (Kauṣ. 3.1,4). At death, the self, rising from the body comes forth in his true form, and the body which remains is not intelligent. (Mait. 6 2.2,6)

The Body — a partn.

The Middle Upaniṣads add that the body at death unites with the five elements, (Piṇḍ. 2, and that it is destroyed. (Nārāi. 2.20) It falls in death (Chāṇ.) and one can not go to heaven with it. (Chāṇ.)

Still later, we are told that it goes to Brahmaloka, (Yo. Up. 2.72) A late eschatological passage tells us that after death, having ascended the several celestial regions, one puts off the adhiṣṭhāna body, and puts on a celestial one. (Trip. U. 2.2) A sūkṣma śarīra is obtained. (Trip. U. 2.1)

Miscellaneous. Other exact references are that the body of the embryo attains the 2 pitṛkṣa and the six vikāra in the eighth month. (Garbha 2). Its heat is the tejas of Brahma. (Mait. 6.27) The mind is here without the body. (Ch. 8.12.2) It is obtained through good and evil works. (Sarv. 2.12) The penitent had a peaceful one. (Kaiv. 4) It is said to burn, figuratively. (Vajra.) Kṛṣṇa is the dual cause of it. (Gopālct. beg.)

Figurative uses. It is a chariot(Kaṭha. 3.3; Ch. 8.12.3. Paing., Chāṇ.) it is a sacrificial altar. (Prāṇāg. 4) It is the fuel of the sacrifice. (Mahānā. 64.1) It is the ghī for the internal heat, which is Brahma. (Mait. 6.27) It is a bow, for which man is the arrow and Brahma the point. (Mait. 4.4) In order to test their supremacy, the prāṇas leave and reenter it. (Kauṣ. 3.1) When death sacrificed and the prāṇas left him, his body swelled up and the mind was in him. (Pṛ. 1.2.4) The asuras adore the body, anoint it, and clothe it after death, but they do not know Brahma. (Ch. 8.9.3) Certain ṛṣis mistakenly looked on the body as the essential part. (Chāṇ.)

"One should see the universe in his body," (Yo. Up. 2.43), a passage which suggests the Gītā. The threefold body is enveloped in [illegible] (Maitrya)

Body of deities &c. In the description of the ātman, the inner ruler, the immortal, where he is treated in the monistic sense, his body is said to be earth, water, fire, sky, air, sun, moon, the direction, lightning, thunder, all the worlds, all knowledge, all sacrifices, all beings, breath, speech, sight, hearing, the mind, touch, brilliancy, darkness, semen. (Bṛ. 3,7. 3-23) A much later passage uses just the same language in regard to the

the body of Nārāyaṇa. With earth, water, brilliancy, air, space, the mind, intelligence, egoism, reflection, the unmanifest, the imperishable, all beings. (Sub. 7). The deity assumes a body ~~from~~ infatuated by MāyĀ. (Kaiv. 17) Earth is the body of speech, heaven of mind, and water of breath. (Aṭh. 1.3. 11-13).

With the alteration of the word om, its body and that of its several letters may be thought of. The Gārhapatya fire, the earth, and Prakṛti are each in turn the body of the a of om. (Prahnav. 3-5). Om has three. (Nārad.5.5)

Later Upaniṣads emphasize the fact that the ~~Ātm~~ deity is without body. (Ṣrīj. 4.6?; Ṣūnd. 2; Varadot. 3 Nārad. 9.14) Yet he is in other bodies. (Ṣrīj. 4.6?; Nārad. 1.14). Again, the body of the deity is referred, to, and said to be lotus like.(Trip. M.2.1) The great MāyĀ of the deity is his sport-body. (Trip. M. 1.4) SītĀ, (as prakṛti) has bodily forms. (SītĀ). The body of the moon swells. (Pash.)

Ritualistic uses. As a fundamental proposition, sins are in the body. (Tait. 3.1.1) Hence it has to do with release.(Prāṇāg. 1)By having confidence in certain teachings, one rises from this body, attains an excellent body of light, and abides in his own form. (Ch. 6.3.4). He who does not attain vision before the destruction of this body has bodhood in the created worlds. (Aṭh. 4.4). There is a prayer that the body may be peaceful. (Tait. 1.7.1) Also that it may be all-seeing. (Nārad. 4. end). By proper mantras, one in this body may see the gods. (Ṛṣ. 5) The ascetic should perceive self from his own body. (Mait. 6.8) He is said to ascend into his own body. (Sal.)That of the dead is reproduced through the offering of sen piṇḍas. (Piṇḍa ?)

In the later Upaniṣads the idea grows that the body may be used as a means of acquiring merit. One may make his eating and drinking an offering in his body. (Prāṇāg. 2). Ashes should be put on the body. (Nṛhaj. V.4.7). That is especially in yoga practices that the body must be exercised. The

The body--yoga.

body produced by the fire of Yoga--ascetic practices--is not subject to illness, old age, and pain--an idea frequently recurring in the Yoga Upaniṣads. (Śvet. 2.12). In this connection we have an interesting ~~xxxxxxxxx~~ definition of the word tapas. The consuming of the body by certain practices according to the scriptures is tapas. (Ṣāṇḍ. 1.2). The body is dried up by tapas. (Śrī. [illegible]). It should perform penance. (Ṣaṇḍ. 11). It is to be kept even or rigid in Yoga. (Yo. Ta. 71). One receives life or existence from certain forms of Yoga. (Yo. Ka. [illegible]).

Correct breathing has its relation to the body in Yoga. Breath is removed from the body in the brahmavid āsana. (Triṣ. 34). The body is worn away like a cloud by sattva (Triṣ. 94). Proper breathing destroys the lean of the body. (Yo. Pu. 1.27). Yoga gives one a slender body--especially the practice of holding the breath in the great toes. (Śrī. 5.10; 10,24; Ṣāṇḍ. 1.4,45)

The ascetic while in the body should reflect on his identity with Brahma. (Nārad. 8.5) Soul does not have body after merit and sin are destroyed. (Śrī. 6.31). This leads into the pessimistic view of the body. One should be as if void of a body. (Varāh. 2.29). The body is not to be esteemed. (Nārad. 6.26). In fact, it is to be abandoned by the ascetic, (Nārad. 3.35) and that of the turīyatīta or fifth clas of ascetics, is to be considered as dead. (Nārad. 5. beg.). And in general, the ascetic is to look upon his body as a corpse. (Nārad. 7. beg.) One becomes aghōra by saying "no, no". (Varāh. 2.66) The ascetic considers knowledge as his body, and abandons all things outside his body. (Nārad. 6 beg.; 9, end). The afflictions of the body are to be endured, calmly , by the ascetic. (Nārad. 3.5) But he is not to afflict his body with too much of either pleasure or pain- they would interfere with his Yoga pursuits. (Yo. Śi.4,5,6; Maitr. 5.4). The body is something sulpha or imagined. (Nārad 2.[illegible]). Being farther back, King Śikhīdhvaja considered it as something transitory, ~~xxx~~ (Maitr. 1.2) and even Bṛh. 4.4.12 says there is no reason why one knowing the Atman should seek a body.

The body [illegible] Trayaramaita [illegible]. (Ann. [illegible]) [illegible]

Cosmical Correlations. [illegible] The body [illegible] sattva. [illegible]

deha

The word deha is [illegible] çarīra, [illegible] çarīra, [illegible].

The [illegible] of deha [illegible].

[illegible] dehendriya. [illegible]

[illegible] ādhāra, [illegible] lakṣya, and [illegible] vyoman. [illegible] sthāna [illegible] dehamadhya [illegible]

tunda [illegible]. [illegible] suṣumnā [illegible] body. [illegible]

çira. The çira, prāṇa, [illegible] [illegible]

The Upanishads.

of the life of iḍā and piṅgalā supports the body. (Jrī. 6.17). As long as air continues in the body, one lives. (Ch. Up. 7.7). Breath is in all bodies, saying "Imam, Imam". (Kauśī. 2)

The body is placed at the top of the ends of life, grass being at the bottom. (Anna. 5.1).

One abandons the body at death. (Kāṭh. 2; Kūrai. 1; Jorī). Death is also called deḥānta. (Avyakta, Anna. 4.14). One separates from the body (Sam. 4. 2); the soul leaves it (Piṇḍa. 2; Kuṭi 20)

Dual and Metaphysical. Philosophically the body is distinguished by the fact that the ego or ahaṁ dwells in it, (Sahas. 3.2; Kūrai. 3.4), while the non-ego or tat dwells without. (Sahas. 3.1). Conflicting statements in regard to its relation to the ātman voice different systems of philosophy. The supreme spirit is superior to it. (Kūrā.) The ātman is in the body. (Adhyā. 36) Though it also becomes separate from the body. (Anna. 5.2) The older Kaṭha tells us that the deity is in the body, but is torn away and freed from it. (Kaṭha. 5.4). He is even in the body of the puṇḍīka. (Vārā. 3.16). It is jīva. (Skanda 10; Triṭ. Leg). It is the house of the gods, in one of the Middle Upaniṣads. (Jvot. 2.1 ~~xxlxxalmxxDhyānxxx?~~) The deity dwells in three places in the body; the eye, the mind, and the heart. (Kauṭ. 1.33). It sprang from Viṣṇu's. (Vāsu). On the other hand, the body is not connected with the ātman (Kuṭ. 15) It is anātman, or really there is no ātman in it. (Adhyā. 1 ; Anna. 5.11) A reconciling statement is that the deity is neither a possessor of a non-possessor of body. (Maitrayī. 3.3). No doubt this arises from the fact that the body is not real. (Adhyā. 31, 32). Hence, one is really not the body. (Jrī. 1.4). It is pervaded by Puṇḍīkā. (Trip. M. 2.1). Māyā is born in it, (Yo. Ku. 2.21), and works here in it. (Yorā. 4.21) It is in the power of Karma. (Trip. M. 2.1). It has errors. (Adhyā. 17). It has five defects,--lust, anger, out-breathing, fear, and sleep. (Kauṭ.2 The Sādhaka is a light. (Dhāv.) The vijñānātman is in it during life. (Yo. Ku. 2.77) It becomes five through pride of five. (Kūrai. 4. Leg).

Dwi its [illegible] is to endure on [illegible]. (Ṛṛ. 1.4).

The body is compared to the under of the two firesticks, the soul being the upper and revolving one, and knowledge the spark produced by their friction. (Śvet. 1.14; Dhyāna. 10).

Religious. In the later Upaniṣads, afflictions and restraints of the body play a most important part, as well as abstraction. The spirit in the body is to be seized by reflection on the mystic om. (Śvet. 1.13). By pronouncing the mass of om in a certain method, an invisible body is obtained. (Maitra 10.) By reflection on Brahma a third state of universal lordship is attained at the dissolution of the body. (Śvet. 1.11). The ascetic should restrain his body. (Triṣ. 22). In a certain āsana the measure of the body is marked on the ground. (Triṣ. 54). It should be thin. Triṣ. 100, 110). Yoga is to be performed in it. (Varāh. xxxix 5.40). It is a bandhaka tie, because it binds the soul. (Sarv. 2.1). It is to be abhorred--despised--by the ascetic. (Amna. 5.19). It should lie like a stick of wood. (Amṛta. 4). It is to be the only thing left to the ascetic, (Nārad. 5.beg.; Turī.), and the only protection from cold and wind should be the kaupīnas, or cloth worn over the pudenda. (Nārad. 4, end) One should be as oblivious to pleasure and pain as a body without breath. (Nārad. 3.27). Eventually it should be abandoned in the caves of the mountains . (Nārad. 4. end). Still, one should remember that he has a body (Nārad. 1), and for its preservation [illegible] bag. (Maitreyi. 2.2) There is a prayer that it may be nourished. (Datta. 2).

Its hearts are not to be obeyed. (Adhyā. 3; Akṣi. 12). Its vāsanas or imaginations are to be abandoned. (Nārad. 1. beg.) Likewise its anger, pride, and envy, (Nārad. 2.42; Sann. 2.31; xxxix, Yaj. 10;) ; also its affections. (Nārad. 3.[illegible]). The ascetic has a body distinguished by knowledge and vairāgya. (Nārad. [illegible].beg.). A correct understanding of the difference of body is obtained by reflection on Brahma. (Nārad. Vait). Reflection should take possession of the body. (Adhyā. 9). Knowledge of it is referred to,

(Varāh. 5.1). Its opinions are to be drawn from it in yoga. (Śrī. 7.12). Things within and without are to be considered the same. (Amṛ. 1.7) The highest state is to be without the body, (Adhyā. 1.1) . This is the state of the jīvanmukta. (Muktī. 2.73)This release is necessary in order to obtain the highest state,(Aṅgi. 41), and is obtained by samādhi. (Sāṅkh. 3.21). Yet one with or without the body may obtain release. (Amṛ. 1.1) The space in it is to be mingled with exterior space. (Śrī. 1.1). When pervaded by kundu--here a form of Yoga--one has no fear of death. (Yo. Up. 13). It is to be free from the bonds of time. (YO? Up. 3.24)

Correct breathing plays its parts in the Yoga Upaniṣads. The body is to be filled and emptied like a jar in these breath exercises. (Triṣ. 17). As long as prāṇa remains in the body, prāṇa should be restrained. (Yo. Up. 100). This breathing destroys the heat in the body. (Yo. Up. 1.20), and overcomes weariness in it. (Yo, Up . 1.24).

Various parts of the body are assigned to certain deities.(Triṣ,1.41) The seeing Śiva is in a fortunate body. (Śrī. 1.17). That of the yogin is brilliant. (ASaubh. 1.5) . Its connections are but illusion.(Nirvā (Varāh. 3.16)

Gods, etc. The deity is without body. (Adhy. 2.2). Rāmā was adorned with the body of JānaKī. (Rāmāp. 22).Sāvitṛ and Sāvitrī have bodied forms like the sun. (Māv.). The Brahmāṇḍa was produced in the body of Śaṅkara. (Varāhot. 3). Saṅgati tell us that Saṅgati has surpassed the three bodies. At the creation, creatures with large bodies were created to frighten Brahmā on account of his pride. (Varāhot. 3)

In addition to the pessimistic matters noted above, under the head of religious references, the body is immensely vile, (Muktī. 2.77; Yo. Up. 1.77; Śrī. 1.20,21).It is empty. (Dhāv).

Tanū, tanu.

The use of tanū begins fairly early, though not in the oldest Upaniṣads. It is most frequently used in semi poetical, figurative, or religious

connection. It is , however, defined in Vahān. 72, where it is said to consist of all the perfect limbs. When the soma is parted in the wood by diverse winds, the body of the embryo is divided, and twins are born. (Garbha 3). The tanū possesses fire and intelligence. (Varāh. 1.47,48) Its intelligence came from Agni. (Vahān 2.3)., and he is asked to change it.

Religious. Salutation is made to Rudra with the body. (Vahān. 72). He is also asked not to injure it. (Vahān. 32). The word is used in a mantra. (Vahsa 5). Those who know the Deity have left the body. (Śvet. 6.14) The body is to be burned with the fire of Śiva-asceticism. (Bṛhaj. 1.16). People are called "body-dwellers." (Anna. 2.3). A divine body is obtained by reflection. (Anna. 1.12). He who is free from all ties is free in the body, and through meditation bodies become as non-bodies. (Anna. 4.11,21). The body is to be abandoned in Yoga. (Anna. 5.191). Release from it is hard to obtain. (Varāh. 1.3).

Deified. The gross body of Prajāpati consists of the three worlds. (Mait. 6.6). The sun is His all-supporting body. (Mait. 6.6). Food is the all-supporting body of Viṣṇu. (Mait. 6.12). Agni, Vayu, Āp, are the chief tanūs of Brahma. (Mait. 4.5). Om is his sound endowed body. (Mait. 6.3). Rudra has an auspicious body. (Śvet. 3.5, Nīla. 5). That of Agni is brilliant, and Soma's is efficacious. (Bṛhaj. 1.1) Kṛṣṇa has an agreeable tanū. (Gopālot. 18)= .

The tanū of prāṇa is also mentioned, and said to dwell in the senses. (Praś. 2.12).

Kāya

The use of kāya begins in the middle Upaniṣads, and is chiefly found in religious or metaphysical connections. It possesses a fire, which the mind excites. (Mait. 7.11). That of Draupadī is given as an illustration of beauty. (Tāṇḍ. 5). The muni Vyāsa was born from the body of a fisherwoman. (Vajra.). Things seen in dreams, while we are in the body, are false.

(Maṇḍ. 4.32,36). In deep sleep one has a resplendent body. (Muk. 4.). By means of the space light we get a knowledge of space in general. (Jñāṇ.1.6)

The deity is in the body. (Varāh. 5.74). It performs works, (Mahāh. Nārad. 1) (Jñāṇ. 14). It is one of the instruments by which one performs theft, benefit, &c., and suffers affliction. (Jñāṇ. 1). It suffers troubles. (Brahma 3). The soul does not have a body. (Īśa 1.4).

Release from the body is hard to obtain. (Varāh. 5.4)= The zero drying up of the body is not to be near the deity. (Varāh. 2.39,40). The mind should not late with it, (Nārad. 5.31) but should think intently on Brahma with it. (Nārad. 2.60). Mind should be concentrated in it in Yoga. (Jñāṇ. 1.6). Through such concentration, the division of the body is understood. (Jñāṇ. 1.4). It should be kept rigid in Yoga and its various Āsanas. (Varāh. 5.17, 32,37; Triś. 50, 91, 141, ; Yo. Cu. 71; Jñāṇ. 1.3)

vapu.

Vapu is used only in the later Upaniṣads, largely in those dealing with Yoga. It is sprung from one's parents, (Adhyā. 6). and composed of filth and flesh. (Adhyā. 4). Therefore

the yogin views his vapu as a corpse. (Paramah. 2, Turī). Yoga should be practised with it. (Yo. Cu. 5.87). Trembling of the body indicates a medium degree of Yoga power, sweat one a high degree. (Triś. 104). A resplendent body is obtained from Sahaja, a form of yoga. (Yo. Cu. 5.13). A lean one is obtained from Abhyāsa. (Jñāṇ. 1.7.14). It goes to rest. (Varāh. 2.46). That of man is not released. (Adhyā. 1.3). It should be employed in begging, bathings, &c. (Avadh. 24).

The deity has praṇava as his body. (Maha. 2). That of Sarvagrīva is praṇava and Nārāyaṇa. (Triṇ. M. 2.3). The sun and moon do not possess a body for the Jīvanmukta, (Amṛta. 4.72), nor do they shine for one who is in the highest state. (Mudrak. 40).

The Body—Elements.

[illegible] is used but a few times. It is [illegible] in [illegible]. (Tāit. [illegible]) Most of the [illegible] terms are [illegible], and [illegible] [illegible]. (Jaim. [illegible])

Māṃs.

[illegible] understand Māṃs in Maitr. 1.2.4: [illegible] to mean the body, [illegible] it does not possess this [illegible] elsewhere. Māṃs is said to uphold it.

A N A T O M Y . — T H E S T R U C T U R E .

The Bones .

Asthi.

There is less mention of the bones in the Upanisads than one might expect, in view of their importance in the body, but in the writers of the Upanisads dealt mainly with exterior things, this is not surprising. Asthi is the only word used. They constitute one of the components of the body. (Mait. 1.2; Taitt. 1; Kāṭhak. 2.4; [illegible]; Tait. 3; Śaṅkhāy. 11) Vāj. 3) They form one of the six kośas or envelopes of the body. (Taitt. 3; Vāj. 1.) They are one of the 15 parts of the ātman. (Taitt. 2.7.1). They correspond to the inner seed of a tree. (Tait. 1.1.4) The body is built up by means of them. (Maitr. 3.4 ~~xxxxxxxxx~~). They are the pillars of the body. (Kāṭhak. 2.4) In the tri-elemental scheme of Ch. 6.3.2 they are said to be composed of the coarser part of the tejas element. Śaṅkhāy. says they are formed from earth. Darśha. says that they are developed from manas, or ether, though the word also means cartilage. Darśha 1, in its usual enumeration, says that there are bones in the body, as compared with the five senses, five by Darśhana, and including the tongue. They are pervaded by the Māṃs air, (Tait. [illegible]; Taitt. 1.4), and the organic life. (Jaiś. 4.[illegible]). They rest in marrow in [illegible]. (Kāṭhak. 2.[illegible]). The seat in the middle of the body is like a [illegible]-staff. (Jaiś. 7.[illegible]).

It is worthy of note that in each specific bones considered are the backbone, the rib, the frontal bone, and the skull, which are [illegible]

Blood .

rudhira

lohita

(Sut. 4,22).

[illegible]

[illegible]

elements of the body. [illegible] rasa, [illegible] [illegible] hē. [illegible] [illegible] in the [illegible] [illegible] the [illegible] bones [illegible] [illegible] of the [illegible] [illegible].

[illegible]

[illegible] is used only in later Upanishads. It is composed of [illegible] It is a part of the body (Prāṇ. 1), one of the six dhātus (Garbh. 1.4). It is [illegible] by [illegible] (Garbh. 1.2). It is [illegible] up by the [illegible] [illegible] [illegible] that [illegible] blood.

Asrij

Asrij also appears only in the later Upanishads, though it is an old word. It is an element of the body. (Garbh. 3; Mait. 3.4, 1.2).

An unidentified text tells us that ~~xxxx~~ blood is the all in the figurative sense. ([illegible]).

F a t .

Medas.

Fat is also infrequently mentioned in the Upanishads. [illegible] or [illegible] are used for it. Medas is the more common word, but is a little ambiguous, as it may also mean lymph. It is first mentioned in [illegible] as one of the impurities of the body. It is several times mentioned as one of the components of the body, (Garbh. 3; Mait. 3.4; Prāṇ. 1) or one of the six dhātus. (Garbh. 1.4) In the embryo it arises from the flesh, and from it, in turn, [illegible] arises. (Garbh. 2.) It surrounds the bones. (Garbh. 1.12). The weight [illegible] of the fat of the body is [illegible].

[illegible]

[illegible] is mentioned here in relation with the [illegible]. [illegible] 16. The adjectival form [illegible] [illegible] [illegible] [illegible].

vasā

Vasā is used but once, in Jaiś. 7.8, where vasā is mentioned in the sense of the [illegible] of the body. As [illegible] is mentioned in the same line, vasā must be something different, but is [illegible] some [illegible], or fatty substance.

A n a t o m y .

[illegible].

[illegible] is mentioned from the earliest Brāhmaṇa on. It is [illegible] like the gift of a tree. ([illegible]) It is composed of the [illegible] [illegible] [illegible]. ([illegible]). It is [illegible]. ([illegible] 1.4). It is [illegible] [illegible] as one of the parts of the body. ([illegible] 1.7.1; [illegible] 1.7; Kauś. 1; [illegible] 1.2[illegible]; 2.1[illegible]; [illegible]. 2) It is one of the [illegible] of the body. ([illegible]. 9; [illegible] 1.1[illegible]) It surrounds the [illegible]. ([illegible] 1.10)

Gautama 8 tells us that it is developed from bone, and that semen is produced from it. In Gautama 9 there is a puzzling mention of [illegible] [illegible] in the body. The [illegible] suggests muscles, but this hardly seems likely. If the passage is not corrupt, the writers may refer to sections of marrow in different bones, and perhaps include the apparently separate granules of marrow as well as marrow sections of the brain. Jaiminīya [illegible] speaks brain, and is [illegible] [illegible], [illegible] Avestan [illegible] and Sanskrit [illegible], and this may throw some light on the subject.

Kaṇḍarā is mentioned as [illegible] in Ś. 2.15.2, where it is the [illegible] [illegible] [illegible], interwoven in the body, [illegible] [illegible] for a year, or not at all. The connection seems to be that it does not have need of this chained corpse, as the knowledge makes him [illegible] [illegible] strong without it.

[illegible] is said to be the [illegible] or sinews in the sacrificial [illegible]. ([illegible]) The corpse of the dead is surrounded by the [illegible] of the [illegible] offered. ([illegible]

Tissues—sinews, veins, arteries

Sinews and veins, [illegible] [illegible], are the words used for sinews or tendons. Not much is said about them. Even the older Upanisads so they are recognized as a component of the body. (Taitt. 1.7.1; [illegible]. 1.7; [illegible]. 1.6; 4.8; Aitareya. 17; Yājñ. 1) They form one of the organs of the body. (Maitr. 7) They are like the inner bark of a tree. (Bṛh. 3.1.28). They bind the [illegible] together. (Mārkaṇḍ. 2.4). There are 900 of them. (Garbha 3) They are developed from fat, and from them comes the bone. (xxxx Garbha 2). They are the harness of the figurative chariot to which the body is likened. (Chāṇḍ.).

The Skin

tvac

Tvac is a slightly ambiguous word, as it is used not only for the skin but also for the sense of touch. But its main use is for the skin, and the relation of the two ideas is so close that it is hardly necessary to do more than call attention to the dual meaning of the word.

From the earliest times its function as the organ of touch was recognized. It is the site of all touch. (Bṛh. 2.4.11; 4.5.12). It is one of the fetters of graspers of the body, having touch as its function. (Taitt. 3.3.3). Later Upanisads repeat this fact. (Garbha 1; Maitr. 4.beg.; Taitt. 1.beg.;) Chāndogya mentions it as the organ of touch, and adds that its field of activity is the air. It is one of the knowledge senses. (Varāh. 2) It is one of the six envelopes of the body. (Varāh. 1; [illegible]. 2). It is one of the forms of prāṇa. (Chāṇḍ.) It is one of the seven elements of the body, and one of its 10 powers. (Chāṇḍ.). It is one of the parts of the body. (Taitt. 1.7.1; [illegible] 1; Maitr. 4.2; Yājñ. 1) Blood flows from it like sap from the bark of a tree. (Bṛh. 2.1.[illegible]) Sense can be like food with it; if this were possible, the mere touching of food would satisfy. (Ait. 7.7).

The Lord Prajā. spoke to it and the Element Fire, and the Veda

Chhandas

Jaimini says that it is pervaded by the mind. (Jaim. 1.24; Prin. 24; Jaim. 1.4) It is called self in lower the sense. (Gri. 4.4).

Prajāpati thought, "If the skin falls, then she is I". (Ait. 2.22) This makes clear the identification between the self and the sense. In Deaj Aswaj Brah., with its Upani., similar to the Ait. (Prin. 4.3,4).

The skin of man is likened to the outer bark of trees. (Jaim. 1.2.24) It is also identified with the primeval hymns in Bh. 2.19.1. It is the body of the satapathin. (Jaim. 2.7.21).

One who meditated on the mystic om is freed from sin, as a snake sheds the skin. (Prin. 1.5) The sloughing of the skin by a snake is also mentioned in (Ahgi. 13) The sannyāsin should restrain himself so as not to feel with his skin. (Sah. 4b. 2) tvac corresponds to a certain syllable in a mantra. (Nāmap. 77) That of the dead is recreated with the second pinda of the ten offered. (Pinda 4).

Cosmical Correlations. The skin of the primal man split , and from it came forth the hairs of the body. (Ait. 1.4). Again, the shrubs and trees, becoming hairs, entered the skin. (Ait. 2.1). The skin is the covering of the chariot in Thāg.

Carman,

Carman is mentioned as one of the parts of the body. (Vait. 1.21; Vait. 1.3; Kau.K. 2) The body is covered over with it, (Vait. 2.1) or bound about with it. (Nirad. 3.46). It is developed from earth. (Nir.). The pudenda of a woman is merely a piece of skin split in two. (Nirad. 4.28)

The skin of a woman is likened to a fire in the Atha Dhānana sacrifice. (Jaim. 1.4.3).

Caste is not dependent on skin. (Nirā.) One should sit on the skin of a tiger in meditation. (Nāmar. 3.3).

Limb

aṅga is a word which has a broad use to indicate parts of anything apart from its use to indicate a part of the body. Both these uses occur throughout the entire Upaniṣad period.

Early mentions are that prāṇa is essential to the life of the limbs, for from whatever member prāṇa goes away, that limb withers, (Tāṇḍ. 1.7.3). The limbs are held together by air—strung together as by a thread—and it is a saying that the limbs of a dead person have become undrung. (Tāṇḍ. 2.7.2), or relaxed. The (subtle) body is released from the limbs. (Tāṇḍ. 4.3.36).

Of the five vital airs, vyāna is suffused throughout all the limbs. (Maitr. 33). Samāna carries the fine element of food to each limb. (Maitr. 2.6). A late Yoga Upaniṣad tells us that diseases of the limbs may be cured by concentrating the air in the affected members. (Triṣ. 23).

All the uninjured limbs constitute the body. (Mahān. 72) The tejas or essence of all the limbs constitutes semen. (Ait. 2.2). The son springs from his father's limbs. (Maitr. 2.11). When a woman is impregnated, the semen becomes like her own limbs, and so it does not harm her. (Ait. 2.2).

The limbs may possess beauty, (Mārk. 1.27), and soundness, (Aruṇa, 3.15), while weariness is caused by the exercise of them, (Sāv.).

Metaphysical, fanciful, &c. The deity rules in contact with the limbs. (Jīvas. 4). Breath is the essence of the limbs, hence it is called aṅgirasa from aṅga + rasa. (Bṛh. 1.3.8, 10). Similarly the aṅgiras is the essence of the limbs and aṅgirasa. (Ch. 1.2.1). The yajuṣya hymn is interwoven with various members of the body—the hair, skin, flesh, bone, and marrow. (Ch. 2.19.1). The ten sense organs are said to be the limbs sprung from intelligence, prajñā. (Maitr. 2.5). The soul is said to be seven limbed in its waking and dreaming states. (Praśn. 4.1) (Varadot. 1). Subtle (sūkṣma) limbs are obtained after death. (Triṣ. M. 2.1). Perfect limbs may be obtained through knowledge of earth's philosophic truths. (Ch. 2.19.2; 2.20.2).

The Liver-Soul.

In our place the main_seats is said to have eight lobes, (Ṭrad. 2.1). The soul is said to have three lobes. (Ṭrad. 7) Soul is said to be in the lobe of one. (Ar. 27). The lobe of the nave type was through the cross identified with the sacrificial vessels. (Mu,ḥas. 1). The lobe of the kuppali-I are once mentioned and said to be fine. (Aḥay.) The deity is said to come in contact with the lobes.(Trad. 4)

As an illustration, the tortoise is said to gather his lobe together, and one should in the same way draw in his senses. (Agur. 9; Ṭrad. 7.24).

The limbs of Yoga

Religious. The limbs are mentioned (here aṅga mārgas) in a short
They are rubbed in a mass. (Jaug. 7.5)
during ablution. (Tṛi. 5.4.11). Later Upaniṣadic usual is the use of the
limbs in religious and ritualistic ways. One line of treatment is presented
by the rubbing of ashes or putting the ~~tilaka~~ tilaka or ~~[illegible]~~ tripuṇḍra on
various parts of the body. Ashes are mentioned in Tejo. 5.10; 4.7 5.13;
Dhara. 2; Dalg. 4;). The tilaka, generally of sandalwood paste, is
enjoined in Vāsi., Sāṇḍ. 5.2, but in Yoga the limbs become very important.
To begin with, one with defective limbs can not become an ascetic. (Dhad.
Nirv.
3.1) Then come numerous rather indefinite mentions of their employment in
Yoga, usually followed by specific commands as to what is to be done with
each member concerned. (Saub. beg.; Paras. beg; Dalg 15: Dalg. 1;)
Usually the employment of eight limbs is enjoined, (Triṣ. 22; Kaṭhar. 6; ;
Sri. 1.2,4; 5.2; Varaḍd. 6; Yājñ. 5.10) which may be made pure by repeat-
ing a certain mantra. (Maya. 4) Once the employment of six limbs is commended.
And once the restraint of the eight limbs is a bandha. (Sirā)
(Yo. Up. 2.36). Their abandonment or overcoming is also a necessary thing.
(Dhāti. 2.42; Maya. 4;) Sometimes they are to be rubbed in Yoga. (Yo. Ch.
41) They are to be employed in āsanas (Triṣ. 34) They should be kept fixed
or rigid in Yoga. (Nṛṣ. 1.1.; 2.4; Maṇḍal. 5.1;). Nothing of them may be
abandoned by the higher type of ascetic. (Turī). In Yoga practices the
limbs may be made pure so far as the results of karma are concerned ,
(Jaug. 6). Karma is a trap for the limbs, and binds them. (Yāj. 5,11). They
should be used in honoring Rāma. (Rāmā. 10).

Deities as. Reference to the limbs of the deities are late. As a
rule, though Kena 4.29 tells us that the Vedas are the limbs of Brahma,
and Tait. 1.1.1 informs us that the vaṅśas are his members. Sāṇḍ. 5 also
makes the Vedas the limbs of Brahma. The limbs of Brahmā are red and
white. (Nṛṣim. 1.1) The paramātmā himself is an aṅga of the supreme Ch.
Nir. 1) Indra worships with lotus limbs. (Nṛṣim. 2) Other references to
Indra can be employ their limbs in worship by showing that the gods all

xxxxxxxx

certain things. Traiṇyeti vyrd is used like [illegible] ashes. (Śiva 5). [illegible] are smeared with ashes. (Śānti. 2; Śānti. 6.12;) [illegible] are adorned with red. (Cuṇa). Further descriptions of the limbs of the deities are that those of Śiva are white. (Śānti. 2). Sometimes the Kantaka limbs. (Śānti. [illegible]). Tulasī (Ocimum) is the limb of Viṣṇu. (Triṇ. [illegible] 8.2). Those of the yogis are regulated. (Triṇ. 6. 3.2). Śīlā, Lakṣmī, Hanumān, etc., are called the limbs of Rāma, and so is the prayers. (Śānti. 1.2). The limbs of Rāma were beautiful, (Rāma. 78) and long. (Rāma. 92). The limbs of the gods are imaginations. (Rāma. 6). The touch of the limbs of the deities produces pain. (Mudg. 2). The a of [illegible] has red limbs, the u white ones, and the m black ones. (Śānti. 1.6). The limbs of the [illegible] are several times referred to. (Kṛṣṇ. 1.2-4; 2.2)

gātra

(Lit. the limbs)

Gātra is found only in later Upaniṣads. They are pervade by the [illegible] air, (Śānti. 1.4; Triṇ. [illegible]), while the air [illegible] carries away the beauty of a dead limb. (Triṇ. [illegible]). By rubbing them in water, they become fine and slender, a thing to be desired in Yoga. (Śānti. 1.7.1). These of the [illegible] should be pure. (Kirv.) They are to be [illegible]ionless in Yoga. (Maṇḍal. 2.1). Amṛta 12 gives practically the same reward. They are not to tremble as the yogin thinks on the word om. (Yo. Śi. 1) They are affected in the first and second methods of sounding the word om. (Dhyāna 10). Ashes were to to be put on the limbs for purification from the sin of Brāhman killing. (Kṛṣṇ. 6.7) .

śarīraja

Śarīraja hardly means limbs, but rather a particular locality of the body. They are places from which the soul may leave the body at death. The eye and the ear are so specified. (Śāṇḍ. 1.4.2).

Limbs--avayava

Avayava, limb or member, is used a few times in the Upanisads. They begins on the body. (VS). 19) They which has [illegible] (Kaupitaki) They which has put in order. The deity is without limbs. (Tri). 6.5.1) The same [illegible] we find avidyā or ignorance, as a general principle has members and that is antaryamin [illegible] inner form, ātma, but not members, avayava. Also the higher state of the soul is without parts. In Tri. 2.2) the word is used in connection with the limbs of the body, where omens occur. Only in the avayava formed deity. In 2.2.1 different avayava are the [illegible] manifest power of the deity, and in bāra. 4 kap. the 21 elements tattvāni of the mental are the limbs.

J[illegible]ts--[illegible]

[illegible] does not appear in the older Upaniṣads. [illegible] to refer to vital spots--where one may perceive a mortal wound--as well as to joints or articulations. In Garbha 5 there are said to be 107 of them, but we are not told where they are located. A late Yoga Upaniṣad, however, enumerates 16 marmasthāna, but in this passage the word hardly means more than a part or the body. The 16 are as follows. 1. Big toes. 2. Ankles. 3. Knees. 4. Thighs. 5, Anus. 6, heart. 7, penis. 8, midbody. 9, navel. 10, neck. 11, elbow . 12, palate. 13, nose,. 14, eye. 15, eyebrows. 16, forehead 17, brows. 18, hair. (Triṣ. 108-110). This list is given also in Jābāl. 1.2, with two alterations; 6 is the cavity at the back of the mouth, and 11 is the crown of the head. They are to be cut, forgotten, or fixed, in Yoga. (Kṣuri. 13,17,14).

[illegible]

Garbha 2 tells us that there are 180, [illegible] in the body. Dasgupta takes this to mean [illegible]. They are evidently different from the marmas mentioned above. That of the eyebrows on the forehead is referred to in [illegible] Jābāl. 2 and Nādbi. 4. They are mentioned as parts of the body in Vāj. 1. Those of the hands and feet are permeated by [illegible], (Triṣ. [illegible]); in fact all of them are so permeated. (Jābāl. 1.4).

[illegible]

[illegible] is [illegible] mentioned as a part of the body in Vāj. 1.

[illegible]

The [illegible] of the horse in the [illegible] are said to be the mouth and half mouth. (Yog. 1.1.1.) [illegible]

Constituents

The recognition of five metaphysical tattvas or elements is [illegible] a very ancient thing. There are also six material elements mentioned. They are enumerated as follows in Śāk. 2, and Varāh. 1. [illegible], flesh, blood, bone, sinew, marrow. Maitreyī 5.17 speaks of the soul as being free from the six kośas.

Elements - dhātu

Seven elements or dhātus are mentioned. Thāv. recognizes seven, but mentions only the skin specifically. They are enumerated as follows in Triṇ. 2. Digestive fluid [rasa], blood, flesh, fat, bone, marrow, semen. They increase when each increases. (Varāh. 1.18).

Indriya

Varāh. 1.XX 1-4 mentions 24 indriya belonging to the body. They are the 10 senses, the 5 prāṇas, the five sense objects (sound etc), and the four powers constituting the antaḥkaraṇa--that is, manas, buddhi, citta, and ahaṅkāra.

Circles--cakra.

The cakra or circles of the body play an important part in the late Yoga exercises, though unknown earlier. Ordinarily six of them are recognized, (Varāh. 1.17, qvd see below). They are then enumerated and located; in Yo. Up. 2, and Yo. Ka. 2.4-12. They are as follows.

1. mūlādhāra (adhiṣṭhāna) = anus	4. anāhata = heart
2. svādhiṣṭhāna = pudendum	5. viśuddha = neck
3. maṇipūra = navel	6. ājñānāma = forehead. [anāhata]

In Kaṭha 3, though they are not called cakra, they are well mentioned by name, and after the ātmāra has been closed, the breaths is to be drawn up through the remaining, taken in the order of their numeration.

[illegible]

Saubh. 7 has a scheme of five centres. Los. 1 to 4 are the same as given above, except that 2 is called tanmātrāsthāna, and corresponds to 7 of the ordinary scheme. But between the viśuddhi and the ājñā-chakra two others are inserted, the tālu-cakra and the bhrūmadhya, while after the ājñā-cakra comes the ālambana-cakra, ~~evidently referring to the krunandhra~~, which seems to be an imaginary spot outside of the body.

This seems to be the most suitable place for the centre of the separate tattvas. The ākāśa is the first circle. (Yo. Nu. 6) It is in 4 parts. (Yo. Nu. 7) The yoni is between it and the svādhiṣṭhāna. (Yo. Nu. 7). The Īśvara circle is in it. (Saubh. 7). It is also known as the mūlādhāra, mūlasthāna, and mūlakanda, even mūla. The artery suṣumnā extends from it to the opening at the top of the head. (Maṇḍal. 7; Advay.) In Yo. Nu. 9 it is said that the artery ḍākinī goes to it. In one place it is described as three-cornered, and situated between the anus and the penis. (Varṇ. 1.10) The locality of the bindu is five fingers from it. (Śrīj. 4.7) It contains a śakti or power like fire. (Saubh. 8). The kuṇḍalinī sees it. (Yo. Nu. 1.17). Prāṇa is said to reach to it, though one would expect mūla here. (Śrīj. 4.8 48). Gaṇapati is in it. (Gaṇ). The deity extends from the mūlādhāra to the crown of the head. (Trip. 1.1) Between these same two points, the pān or betel leaf should be waved back and forth in a certain form of worship. (Phāl.). In one of the āsanas, the left foot is to be placed below it and the right foot above it. (Yo. Nu. 1.5).

Svādhiṣṭhāna is the second circle, and has six parts. (Yo. Nu. 7, Saubh. 7) The yoni is between it and the ākāśa. (Yo. Nu. 7). It is the resting place of prāṇa and of the vāyus. (Yo. Nu. 10,11). It has the liṅga. (Saubh. 8).

The maṇipūraka is a cakra in the navel region, (Yo. Nu. 13) (Kosh Saubh. 7 calls it the heart cakra. It is eight petalled, and has a light in it. (Saubh. 7). As the maṇivadhinīn is in a cakra in the navel region. (Yo. Nu. 5). As the nābhicakra it has the kuṇḍalinī in it. (Saubh. 7)

The kālacakra, referring to the mental region, revolves about the axle-ring. All is bounded into Yo. (Ṛṛ]. 7.12). By means of breath, the prāṇas are circumscribed in it, and into curve lineaments of the stomach. (Tejb, 1.1, 1.2).

The seed of the word om is heard in the muṇḍaka. (Kauth. 5).

The kaṇṭhacakra is four fingers in size, and contains the ether; ākāśa on the left and prāṇaka on the right, while samānā is between them. (Kauth. 3). The spokes of viṣuddha are mentioned, and it is in and there said to be between the eyebrows. (Yo. Ch. 5).

The hārdacakra is one finger in size, and contains the eye of omniscience, like a glowing tongue of flame. (Kauth. 7).

In Kauth. 2, the ājñācakra is said to be the nirvāṇa chakra, the brahmarandhra. It is like the point of a needle. (

The same passage tells us that the ākāśacakra contains a 16 petalled lotus.

Openings.

dvāra.

Even some of the earliest Upaniṣads describe the body as a city with eleven portals. (Ait. 1.3.12; Kaṭh. 5.1). These eleven portals, or dvāra, are defined in the commentary as follows. The ears (2), the eyes, (2), the nose (2), the mouth, (1), the "two below" (2), the navel (1), and the suture in the skull, the brahmarandhra.(1). As the city is Brahman's, these portals are for communication with the outer world. Several passages mention only nine openenings. (Śvet. 3:18; Maitr. 4; Yogat. 1. 13; Yo. Up. 107). In the Maitrāyaṇīya, 5.11, nine openings are mentioned. They are the same as those given above, with the middle of the chest too, the navel and the brahmarandhra. Kāral.Upan. 2.12 mentions only seven, and Jābā. 1.7 five, but the last passage refers to the senses.

In Ait. 1.3.12, the opening in the skull is that by which the soul

enters the body, otherwise vital functions are defined only in [illegible] Upanisads. The breathes in and out through these the [illegible] Inspiry be defined through as outputs. (Bṛhad. 7.4). They are to be classed [illegible] Ogas, by [illegible] of breath. (Jo. Bh. 2.7; Bṛhad. [illegible]).

Functions

The functions are exactly the same as what is mentioned above. There are nine of them, and through them urine, urine, etc. are excreted. (Praṇ. 1.4; Bṛhad). The air goes in the upper one in a certain position of the mouth, in an exercise which is facilitated by prostion. (Praṇ. 1.4, Kauś 1.7.30) Two of them are in the nose, and the air is inspected by them. (Jo. Bh. 1.30). One of them (the brahmarandhra) is in the [illegible]. (Bṛhad. The suṣumnā covers four of these openings before it goes over to the ka brahmarandhra. (Maitr. 6.30)

Halves.

Ardha.

The fore half of the horse in the agnihotra is the rising, and the latter half the setting sun. (Taṇḍ. 1.2.1).

Chapter IV

The Trunk and its Parts.

Sandhan

Sandhan is a rare word in the Upanisads, being used only in Ch. The trunk of the Atman is Vaiśvānara, identified with Agni and Brahman. (Ch. 5.11.2; 5.18.2). The trunk of ignorant philosopher is liable to perish. (Ch. 5.18.2).

The Back

Pṛiṣṭha Pṛṣṭh.

If a man is touched on the back, he knows it through his skin. (Bṛh. 1.1.2). The Divine light shines on the back of all. (Ch. 3.13.7) The back has a bone in it like the staff of a bata—a crooked sensible comparison from a late Upaniṣad. (Gṛīj. 4.10).

Religious. The chief use of the word is in connection with formalistic matters. It is one of the parts of the body to receive the tilaka. (Dṛhaj. 4.15,2 , 2). This tilaka is for hari. (Dṛhaj. 4.21). Or, it should be put on with mantras to Dhāma. (Dṛhaj.4.71). This tilaka frees one from sins committed by the anus—whatever they may be. (Dṛhaj. 4.24). The importance of this rite lies in the fact that all the tīrthas or places of pilgrimage lie in the back—that is, the tilaka applied to the back makes them propitious. (Dṛhaj. 4.24). The ascetic should not have a lame back. (Dṛhaj. 4. eml). Concentrating the attention on the pṛṣṭhabandha gives the ancient of Vamadeva. (Ṛig. xxx) Anuthma was born from the back of a hero.

Anuthma was born from the back of a hero. (Vajas.) The hearth of different sacrificial fires are mentioned. (Mait. 6.3)

Possibly, the back of the ayurvedha and that of Anuthma are held identified with the sky. (Ṛig. 1.1.1; 1.2.7).

The Backbone.

Pṛṣṭhavaṃśa

The [illegible]

The [illegible] is mentioned as part of the body. ([illegible] 2) . That of the embryo-[illegible] is the fifth month. ([illegible] 7).

Trunk

uras

The trunk or chest, uras , is said to be navel by the breath, and a that sound is uttered. (Mait. 7.11.1).

In Yoga the breast is to be somewhat elevated. ([illegible]. 1). Air is to be drawn into it from the nose, and from the breast to the navel. (Śrī. 7.1).

It is the altar of the Vaiśvānara self. (Ch. 7.10.1) . It is the altar when the body is viewed as sacrifice. (Mahān. 64.1).

[illegible], the body of the cosmical purusa is the earth, (Śrauś. Ṛṣh. 1.2.3).

Vksas

Vksas is mentioned only in very late Upaniṣads. The triṇāmā or tilaka is to be put on it. (Nīlag. 1; Jābāli). This tilaka frees one from sins committed by the mind. (Ṛṣhaj. 4.24). Yājñavalkya tells King Janaka to put ashes on the breast. (Ṛṣhaj. 7.1). In Yoga the breath is to be sculpted in the breast. (Yo , Up. 114). The air is said to rise from the breast in yoga breathings. (Yo. Up. 1.15,16). [illegible]

Pressing to the breast as a sign of affection is mentioned in Trip. M. 2.3).

Karavīra

Karavīra is used here. The tīrtha of Karuṇāpura is said to be in it.(Śrī. 4.81)

Breast of Virgin

stana.

Stana or stanya refers especially to the female breast or udder, though sometimes used for the male breast, and also for the udder and teats of animals. The avatar is said to sung down like a stana, (Thil. 1.7.1; Taruh.) The new born child is put to the breast with certain mantras. (Trṣh. 1.4.97). This is symbolical of the fact that the child lives in milk. (Ṣgn. 1.5.2). Owing to the fact that one is repeatedly reborn, one drinks in time from many breasts. (Garbha 4). The stana is attained by birth. (Yāj. 1.1).

The stana is said to have a bindu or shadow. (Tripura 11). One hands on to the stana as if to a breast. (Prabha 1).

Fallen semen is to be put between the breasts or eyebrows with certain mantras. (Trṣh. 1.4.1). The Hāṃsa mantra is to be worn on the breasts; Hāṃsa on the right one, Haṃsī on the left, and Hāṃsīyaṃ between the two. Hāṃsy. 22)

The variant stanya is used in Yo. T. 3, where one is said to spring from it, and then to return to it in lust. This is a pessimistic passage, deploring the low nature of man. Another pessimistic passage declares that the beautiful breast of a woman will eventually be eaten by dogs. (YKj. 8).

payodhara

The one reference actual is the same as the first one given above under stanya, namely, that one drinks from the breast, and returns to it in lust. (Yo, T. 2).

Hollow above Hips

aṅka

Aṅka is usually translated lap, though it really means the curve above the hips, where the Indian women carry their children. When a child is born, a man should place it on his aṅka, lighting a fire and offering

[illegible] for the welfare of the child. (Ṛg. [illegible]). [illegible] on his aṅka after conquering Vṛtra. (Mānap. [illegible]). Saturn is also borne on his aṅka. The moon is called [illegible] (having a hare seated on her [illegible]). (Sārad. 9. end).

Flank

Kik.

pārśva

The flank, pārśva, is one of the parts of the external body. (Kauś. [illegible]) It is among the parts of the body to receive the tilaka, (Ṛṣaj. [illegible]), which is to be put on with mantra to the two Ṛṣis, or to Śiva. (Ṛṣaj. 4.[illegible],31). The tilaka is to be put on the flanks by Brāhmaṇs and Kṣatriyas, but not by Vaiśyas. (Ṛṣaj. [illegible]). The tilaka and ashes so applied free one from the sin of embracing another's wife. (Ṛṣaj. 4.95). Concentrating the attention in the flanks gives one knowledge of Nirṛtiśaka. (Śāṇḍ. 1.3).

From the flanks of the Creator came the sun and moon. (Ṛṣaj. 1.18) When the mahāmāra is drawn the sun and moon are put at its flanks, (Ṛṣaj. 5.2). The sun is at the right flank of Indra, and Soma at the left. (Mānava. 4,3). The all-supplying cow--Kāmadhenu--stands at the flank of Varada. (Varadap. 2.2).

Also Cosmical. The flanks of the sacrificial horse are the directions. (Ṛg. 1.1.1.) Those of death are the north and south. (Ṛṣ. 1.2.3). Those of the cosmical bird are time and fire. (Aitsa.6) The sides of Prajāpati are day and night. (P. S. 31)

pakṣa

Pakṣa is rather a wing, or side in the sense of direction, than a part of the human body. But the pakṣas of the various puruṣas or Īśvaras which are inside of one another like Chinese boxes are referred to and identified with the breath, the Veda, Om, Ā Tait. 2. These of the three sacrificial fires are mentioned in Bālī . 9.22. The pakṣas pakṣas of the avyaktas are the planetary. (Avyā. 3.

Seat

Fan

Vas is merely included in this list ~~fax~~ to make the list of parts complete. It is rat in the canon (one a order), like the letter. (Vā). 1.6.7)

puccha

Upcha properly means the tail of an animal, even in modern Hindi, (pucchā, पूँछ), but is used a few times in other connections. That of the seminal purusa is the rest. (Bṛh. 1.2.3) Those of the various purusas or Atmans of man are identified with various things. (Vait. 2.1.1). Those of the three sacrificial fires are mentioned in Vait. 7.22). That of the arabhīta asvatic is Brhan. (Avaḥ. 4). That of the Vanjalīnī is mentioned in Ta. Bu. 1.8?).

Rib

parśu

Parśu is used but once. The ribs of the sacrificial horse are the semicardinal points. (Bṛh. 1.1.1).

Abdomen or Belly.

udara

Udara is the common word for belly or stomach. Sometimes it is used with an external signification, and sometimes with an internal one, but they are all grouped together here. The word is not used in the earliest Upaniṣads. The udara is one of the parts of the body. (Ytm 1) Its fire is often mentioned. (Vait. 6.1?; 2?; Gautha 1; Arun. 2; Ṛṛ. 4.1). The references from Vait. recognize the fact that this heat cooks or digests the food consumed. Yet in many cases this fire is referred to in a mystical sense. Agni circulates in the udara . (Ṛṛ. 1.4; Ṛṛ. 4.2?).

Digestive. Digestion is once likened to a sacrifice, where it is said that the fishes caught by the fishermen are offered in the fire of the

The Belly, udara

udara; the prāṇas are offered with ut in the sugma hoy. (Maitr. 7.27). The fire of the udara is identified with the Gārhapatya fire. (Gaubha.). In another passage, the udara (here apparently the trunk) of Yrahma is the Yajur Veda. (Kauṣ. 1.7). Yrahma is said to be in the udara.(Jaiṇ. 3.12)

In yoga the ordinary fires of the body are to be concentrated in the fire of the belly. (Āruṇ. 2).Again, its fire is to be changed with the outer fire. (Śrīj. 6.2) But the most frequent mention of the belly in the later Upaniṣads is the filling of it with air, holding air in it, and breathing the air all out of it. ((Śāṇḍ. 1.4.1; Yo. Ku. 1.34; Śrīj. 5.7; 6) (Triṣ.114) A breath is located behind it and a bead in it. (Yo. Ku. 44) It is to be held rigid in the padma āsana. (Yo. Ku. 1.32).A rosary of rudrākṣas is put on it with a proper mantra. (Rudrā. 1.28). The left tāna (foot or arm?) is to be put on it in a certain āsana. (Yo. Ku. 1.49) It is to be used as a burning vessel by the yogin, the only other one allowed him being the hand--referring to the fact that the higher classes of ascetics must be absolutely without this world's goods. (Āruṇ. 4; Jābāla 6; Yāj. beg.) One may conceit sins with the belly (Nārā. 31,32) hence the Pravrajin should carefully guard his. (Nārad. 3.13).

The udara of the world germ contains all living things. (Kaṭhar. 16). That of Gaṇeṣti is long. (Gaṇe).

Cosmical. The belly of the sacrificial horse, as well as that of the cosmical man, Ṛtyu, is identified with the atmospheric realm--antarikṣa. (Bṛh. 1.1.1; 1.2.3). That of the deity is the sea. (Varāhot. 4).

Jaṭhara

The jaṭhara of the foetus developes in the fourth month. (Garbha 3). Its fire is mentioned. (Śāṇḍ. 1.4.14; Śrīj. 5.10). Otherwise the reference is to that of the belly, which is said to pervade the sky, and to contain, Yaksas, gandharvas, Kinnaras, rakṣasas, and men . (Varāhot, 7, 4).

[illegible]

[illegible], though a very old word, appears only in very late Upaniṣads. It has a fire in it. (Varāh. 5.8). The pair of them (antaḥpuṭau) is to be closed in a form of yoga. (Ye, [illegible]) while dualistic expression remains. Atharva Veda 7.5.4. There the fill the belly are [illegible] in appearance only. ([illegible]. 1) the concentration of the prāṇas in the navel region cures diseases of the belly. (Triṣ. 1[illegible]). A rosary of rudrākṣa fruits is to be worn at its belt. (Rudrāk) 1.19).

[illegible]

This variant of the last word appears a single time. A throbbing in the [illegible] forbids death in half a month. (Triṣ. 134).

koṣṭha

Koṣṭha seems to refer to the digestive region of the body in the one place where it appears. The water goes to the koṣṭha , and is heated by a slow fire, aiding in digestion. (Jāb. 1.4)

pājasya

Pājasya is a doubtful word, used in connection with the sacrificial horse, Ṛgk. 1.1.1, where it is identified with the earth. The back of the animal is said to correspond to heaven, udara to the atmosphere, and the pājasya to the earth. This would seem to make pājasya refer to the exterior aspect of the belly, while udara is the belly inside. The word may possible mean "stocks".

The Navel

nābhi

References to the navel are rare in the older Upaniṣads, but are increasingly frequent in the later ones. In these, the navel has an exaggerated importance, being considered the central and most important organ of the body.

The Navel [illegible]

The first mention of the navel is in the old Atharva Upanisad, 1.4, where it is connected with apāna, which is said to have come forth from the navel of the primal man, while from this in turn came death. In return, death, becoming apāna, enters the navel. (Ait. 1.4). Then, with the exception of a few unimportant references in Upan., the mention of the navel is confined to the late and very late Upanisads.

It is below the heart. (Maitri. ii.7). It is a part of the external body. (Kauś 1). It is in the center of the body, and contains a twelve spoked wheel. (Jābāl. 1.4; Triś. 5b,6). This undoubtedly refers to the appearance of the navel, while the statement as to its location is of course approximately correct. It is one of the 16 vital spots in Yoga. (Triś. 130 kk8; Jābāl. 1.5) . In one passage the kundalī is said to be located two fingers below the navel (Triś. 4.11) This would seem to be a mistake for the heart, as the kundalī is usually located above the navel. (Jābāl. 1.4; Triś. 4.kk 5; Yo. Ta. 14) The cross in this region is the maṇipūraka (Yo. Cu. 13; Ya. Ku. 7.22), or the navadīpika. (Yo. Cu. 6)In its locality is found the food-portion of the body. (Triś. 6) This no doubt connects this part of the body with digestion. Its circle is in the mid-[illegible] of a net of arteries. (Varāh. 1.29). [illegible] the navel. (Triś. [illegible])

Connection with the breath. As seen in the first reference given above (Ait. 1.4), some connection between breath and the navel was perceived from the earliest times. This connection is increasingly emphasized, though the notion is not so much a scientific description of the body, but a manipulation of the breath in Yoga exercises. A breath is located above it. (Yo. Ta. 4) Opinions vary as to just which one of the airs is located in the navel. Triś. 130 informs us that from the sang in the navel is an air spread in the body. But the same Upanisad informs us that prāṇa is in the navel, as in other places. (Triś. 7b; Triś. 4.11; Jābāl. 1.4) It is also said to [illegible] the navel (Triś. 5.27), and the navel is even called apāna.

(see below). In this connection compare Ait. [illegible] where [illegible] is said to be in the navel region. [illegible]

Religious uses. The connection of the breaths with the navel is of great importance in Yoga, while its importance in the body makes it likewise important as the seat of the tilaka. By means of the breath one takes refuge in the navel, which is the abode of vehicle of air. [illegible]

Air is to be held in the navel in Yoga, [illegible] 6.22, [illegible] diseases. [illegible] 6.24, [illegible] Air is to be drawn as if from the breath, and thence to the [illegible]

In the [illegible] the elbows are to be kept beside the navel. [illegible]

The navel is one of the parts of the body to receive the tilaka, [illegible] 32, [illegible] or even when only [illegible] parts of the body receive it. (Brhaj. 4.14,16,22,25,26) The tilaka is put on this part of the body by Brāhmans and Kṣatriyas. (Brhaj. [illegible]) It is put on for the god [illegible]. (Brhaj. 4.20) It frees from sins committed by the [illegible] there were a good many sins of this class. (Brhaj. 4.24). Again, we are told that Prajāpati is in the navel—that is, he is worshipped by means of it. (Brhaj. 4.22) This may be connected with the important function of the navel in the embryo, though this is not directly mentioned in the Upaniṣads. The ascetic should enter water up to the navel and repeat certain mantras. [illegible] beginning [illegible] while it is to be employed on the navel.

The navel is also connected with mental activities. In the fourfold division of mental functions, citta, or intellect, is said to be located in the navel. [illegible] It is the abode of the soul in the waking state. (Footnote 2)

[illegible] It is one of the abodes of the deity. [illegible] view of the above, it is one of the places in which concentration is to be practised in Yoga. [illegible] This may possibly give a [illegible] of the [illegible], and also of [illegible]

The head and its parts.

The [illegible] is śiras. A general [illegible] of the head, though a fanciful one, is given in [illegible], where it is said to resemble an [illegible] bowl, [illegible] of the [illegible]. In the margin of this vessel sit the seven ṛṣis with Vāc as the eighth. This is explained as [illegible] the eight prāṇas. The head has four [illegible] or sutures, and [illegible] cavities. (Garbha 3) The head of the foetus [illegible] in the [illegible] month. (Garbha 3) It is used in the [illegible] of [illegible], as indicated by the [illegible], when the student carries fuel in his hand for his teacher. (Muṇḍ. [illegible]) It is a part of the body, [illegible] the [illegible]. [illegible] is the statement that it is subject to diseases caused by the passage of air. [illegible]. It is thought by some that the ātman resides in the head. [illegible] [illegible]. It is protected by prāṇa, probably referring to the function of breath. (Praśna. 2)

Religious [illegible] one honours the deity with the head. [illegible] [illegible] from the region of the head. [illegible] In the fourth of several ways of reflecting on the point in the void on the head [illegible]. [illegible] The penitent [illegible] has [illegible] of [illegible]. [illegible] It is to be held erect or rigid in Yoga. [illegible] This is especially true in the [illegible] posture of the yogin. [illegible] [illegible] is to be held [illegible] in Yoga. [illegible] It is to be covered [illegible] (Kaṭha. 1) Yoga. [illegible] Salutation is made with it. [illegible] It is one of the [illegible] points on which the mind is to be concentrated in Yoga. [illegible]. The yogin [illegible] 12 fingers above the head, finally, becomes immortal. [illegible] In this spot, 12 fingers above the head, there is a light which [illegible] to immortality. [illegible]. In this connection, it is said that when one looks fixedly at the sun, a sound [illegible] seems to [illegible] in the space in the head. [illegible]. The foot of [illegible] is to be on the head of [illegible]. [illegible] are to [illegible] their [illegible]

heads with a lock of hair. (Dhara. 2.14)

Yoga makes much of the hearing of the senses and of breathings. In both of these the head has a part to play. It is to be drawn into the self like the head of a tortoise. (Yo. P. 12) This refers to the non-use of the senses. Air goes to the head in Yoga. (Śrī. 6.37) Holding air as an organ of sense, these nurse diseases. (Śrī. 4.21) Its heat is taken away by proper breathing. (Yo. Ku. 1.28)

The tilaka or tripuṇḍra is to be put on the head,--at least by Brāhmaṇas and Kṣatriyas. (Jābāli; Kālā. 1; Vāsu. Dṛḍhaj. 4.1; 5.2;) This tripuṇḍra is for the parivrājaka and is put on with mantras to Śiva-Śaṃbhu or Śiva. (Dṛḍhaj. 4.17,21) Ashes are also put on the head in this way,(Dṛḍhaj. 5.7; 7.1) and sometimes ashes are to be dusted from the head to the sole of the foot. (Dhama. 1) Cow-dung ashes are employed in some instances. (Dṛḍhaj. 2.2; 4.1) A rosary of the fruit of the rudrākṣa (Elaeocarpus Ganitrus), used instead of beads by Hindu ascetics, is sometimes worn on the head. To wear this is as efficacious as the gift of ten million cows. (Dṛḍhaj. 7.5; Rudrā. 1.and) 30 of these fruits constitute the rosary for the head, which is to be put on with the proper mantra. (Rudrā. 1.13,21)

In a miscellaneous fashion, the head is mentioned in mantras, and certain vyāhṛtis,--bhū, bhuvaḥ, svāḥ--are said to it. (Sahas. 1; Lalita. 1; Varadap. 2.1)

Fanciful. The several Ātmans within one are supplied with heads, such as prāṇa, the Yajur Veda, faith, affection. (Tait. 2.2-5) When the body is viewed as a sacrifice, the head is the sacrificial cup. (Darbha 5). Prāṇa, as Agni, has a head. (Kait. 6.22) It is said to be Śīrṣaparvata--a place of Śiva-worship. (Śrī. 4.40) It is connected with the "jīva" of the name Jīvaśarman. (Vrip. 3.1) That of the sandhiṭha aspect is affection. (Avadh. 3). Water is said to be produced from it. (Yo. Ku. 50) That of the head is represented with the fifth piṇḍa of the ten offered. (Piṇḍa 5)

Deities. Puruṣa has a thousand heads. (P. S. 1; cf. Mahān. 3; Atharvaśira 2). Mahīdhara, which is a commentary on a part of the Puruṣa sūkta, informs us in 1.1 that the expression " a thousand" is here meant to express the idea of infinity of heads. Trip. M. 2 also assures us that the deity has infinite heads. Also Varāhot. 3, where the infinite heads of the deity are said to pervade the sky. Mahān. 11.2 says that the deity has two heads, while the late Jābāla Up. credits us with the same number, that is a and m. (Maun. 3) . Death is said to have had three heads. (Pab. 1) In another late passage, the deity, though without a head, has heads in all directions. (Dhyāna 2).

The head of Puruṣa is Vāk. (Bṛh. 5.3.3) His head is also mentioned in Tait. 2.1. The head of Prajāpati is svara. (Mait. 6.6) Tvaṣṭā is the head of the deity. (Mahān. 3) That of Prajāpati is Sūna. (Kauṣ. 1.7) Later Upaniṣads carry on this type of thought. The head of Rudra lies toward the north. (Śiras. 3) That of Atharvan is the divine receptacle or sacrificial vessel. (Śiras 6) The head of the deity, or Hayagrīva, is that of a great horse, (Haya. 2; Trip. M. 2.3) which seems to go back to Bṛh. 2.5.16, where Dadhyac the Atharvan spoke from the head of a horse.

Terminal. The head of death is the east, while that of the aśvamedha is the dawn. (Bṛh. 1.2.3; 1.1.1) These two are in accord, but disagree with the mention made of Rudra's head above. The sky is said to have rolled out from the head of Puruṣa. (P. S. 14) Varāhot. 3 also speaks of the sky as having been produced from the head of the deity.

Miscellaneous. Adoration is paid to the head in the so-called sarvaśīrṣa verse (Ṛksaṃ. 2.2) and the Mahāvākya Upaniṣad is said to be the head of all Upaniṣads, as the Upaniṣads are of the Vedas.

Śirṣaka

The variant śīrṣaka found in Bṛhaj. 4.11,29 indicates a part of the body to receive the tilaka.

Head—uttamāṅga

Uttamāṅga is rarely used for the head. It remained the theme, (Ṛgvaj. 4.11) and is based to give. (Thomas. 1)

purovaṭāna

The purovaṭāna is also mentioned as one of the parts to receive the libna. (Ṛgvaj. 4.30) This no doubt means the head.

Crown of Head.

mūrdhan

Mūrdhan is sometimes used for the entire head, but properly means the top of the head, and is so used even in modern vernaculars. An interesting anatomical statement in regard to this part of the body, first found in a fairly early Upaniṣad, but assumed or elaborated on in many a later one, is that there is a channel or artery--the suṣumnā--running to the crown of the head, and when the soul leaves the body through this artery at death it attains to immortality. (Kaṭh. 6.16). While the late Upaniṣads connect this artery with the brahmarandhra--the junction of the sutures of the skull--Ṛgvaj. 1.4 also speaks of the suṣumnā as running from the anus to the mūrdhan. The idea of the soul's leaving at death by the crown of the head, though without mention of the artery, is a very old one, being found in Bṛh. 4.4.2). The sannyāsin is said to pierce the mūrdhan and depart. (Sac. 4,3) In such a case one attains to the highest felicity. (cf. Ṛgvaj. 1.21,22) In fact, special felicity is attained in life by the dwelling of of the soul in the head, according to those who believe that the soul may roam about in different parts of the body. In the mūrdhan one dwells in the highest Brahman. (Kaṭh. 6.22) It is the site of happiness of the soul (Mānav. 5 end) The soul is said to be located here in the fourth state, or turīya. (Brahma 4) (Mānav. 5 end; Parab. leg.) This, however, is not in accord with the idea that the soul is apart from the body in the fourth state. It is rather a part of the teaching that five states of the soul are experienced, the fourth being the highest state while it is in the body. Some writers consider the head crown of the head to be the especial abode

of the deity or of the spirit [illegible]. It is one of the parts of the body where the disembodied Brahman appears. (Brahma 3) Sūrya and Agni dwells in. (Prāṇā. 2) One breaks into it, or goes through its door. (Brhadāvik. 12; Kauśb. 20). Its point is in every [illegible]. (Kṛṣṇa)

In the oldest Upaniṣads there are numerous warnings that the head of disbelievers or ignorant priests may burst or fall off. Yājñavalkya threatens Śākalya with this punishment if he fails to answer his questions. (Bṛh. 4.4.3) It may be brought on by an incorrect description of [illegible]. (Ch. 1.8.7,8) General warnings along this line, as to the danger of praising the deity without knowledge of him, or of the ignorant use of the [illegible], prasādhāra [illegible], are to be found in Ch. 1.11.4-8; 1.10.9:11; 1.5.2.

Śaṅkara attends on the head. (Śiras ?) From the neck to the crown of the head is jīva's place. (Vart. 2.52). It is the part of the body correlated with [illegible]. (Śrīj. [illegible]).

Religious. In Yoga the breath is drawn up to the top of the head. (Amṛta.[illegible]).Śrīj. 4.44; 6.35; 7.12). In some Yoga practices even the [illegible] is to be drawn up to it. (Yo. Tu. 107) Meditation is to be carried on in it. (Triṣ. [illegible]) This concentration in the head gives one knowledge of the Brahma and [illegible] worlds. (Śāṇḍ. 1.6) It is made to bear the [illegible]. (Nṛsiṃ. 4.[illegible]; Atīṭ. 1) It is to be dusted with ashes. (Triṣ. 4.1; Dhasma. 1) A rosary of rudrākṣas is to be worn on the [illegible] (Nṛsiṃ. 7.8), consisting of 104 fruits. (Dhasma. 2) At the time of worship [illegible] flowers are to be put on it. (Varāhot. 6) It is one of the 12 vital spots in Yoga. (Śāṇḍ. 2k 15) The oldest mention of any anointing of the head is when the dying father strokes the head of his son and utters a charm to give him long life. (Kaus. 2.10)

Figurative. The top of the head is the main vessel in the figurative body sacrifice. (Prāṇā. 4; cf. [illegible] [illegible]. 1.2.3) The spirit of the sun is the head of all beings. (Śāṇ. 7.1.2)

Notes of Dear-Brahman

Neither are. In Ch. 1.13.2 we are told that the head of the universal soul is vaiśvānara, and in 1.12.3 that the head of vaiśvānara is Siva. A late Upanisad tells us that Prahmā is the head of the deity. (Parabrah. 4) Śaiva has only one adhiṣṭhāna. (Śiva. 6) Śiṣṭu Śāstra the hands on the top of his head in worshipping. (Vāsana. 2) The adhiṣṭhāna of the father of the Vāsana was begot by Devī. (Devī. 2)

cūḷī

The doubtful word cūḷī is once used, probably meaning the top of the head. It is to be rubbed in a form of Yoga. (Yo. Ka. 2.7)

The Skull--

kapāla, śīrṣakapāla

The primary meaning of kapāla seems to be a cup or vessel, especially such a one as was used at the purodāśa offering. Its application to the skull is no doubt due to their general correspondence in shape. The word is generally used in the compound śīrṣakapāla. Its first appearance is in Tait. 1.6.1, where the purusa is said to split open the two halves of the skull and depart. But as this is the only instance where the word is used in the dual, it may be a locative. The exact spot of this splitting is at the part of the hair. A late Upanisad, (Sub. 11) also mentions that the intelligent soul (vijñāna) splits open the skull in departing. This happens when the soul departs through the artery suṣumnā, which evidently extends to the spot of fissure. (Yogaj. 7) The skull is said to be in four parts, being the notice of the four upper bones of the skull. (Śārīra 3). It is said in Parab. hṛdaya. to be eightfold, but this can not be relied on as a scientific enumeration of the bones of the skull. The artery sarvaga or sarvavatī is said to expand to the skull from the neck, but probably the heart is meant. (Yo. Ka. 1.32)

The [illegible]

[illegible]. It is one of the parts to receive the [illegible]. (Kāṭh. 3.54) It is to be cleansed by proper breathing. (Yo. Sū. 1.34; Yog. 1.7.14)

Sutures—sīmas

The Ātman splits open the sīmas, or sutures of the skull and enters the body. This suture is also called vidṛti, from vidṛ, to split open. This passage, coming from one of the earliest Upaniṣads, suggests that the speculator may have had a skull before him, and sought to account for the sutures plainly visible. It is noteworthy, too, that the presence of the fontanelles in the skull of the infant furnishes excellent grounds for the speculation that the soul made an opening here and entered, but a careful investigation of the skull or of the parts of the body is not in harmony with later methods of [illegible] philosophical.

Junction of Sutures.

brahmarandhra.

Brahmarandhra, brahmaśila, brahmadvāra, are the names given to the junction of the coronal and sagittal sutures, referred to above as the spot through which the soul enters and departs. These names are not found in the early Upaniṣads. But as the opening or door of Brahman, as the name indicates, it is of much importance, especially in Yoga. The brahmarandhra is said to be in the crown of the head, and the artery suṣumnā runs to it. (Yog. 1.4; Tri. 4.13; Varāh. 3.27,28) The suṣumnā connects it with the [illegible], or region about the anus. (Maitr. 6; Advay.) Along this channel the deity passes. (Tripura 1.1) In the fifth state (turīyātīta) the supreme Brahman is said to be in it. (Tri. 18) The spirit of the supreme deity overshadows it in time of deep sleep. (here brahmadvāra) (Yo. Up. 77,78) At the time of Yoga a great light enters it. (Tri. 10.14) The suṣumnā is connected with it. (Yo. Up. 1.83) The soul should leave by it at death, as above. (Tri. 5. 2.1). As the

Vrishchika, we are told that the wishes or inclinations extend to it. (Śrij. 1.17) Also that the tongue--perhaps the power of speech--goes to it by the divine path. (Ib, Ad. 5.22)

It is the upper boundary of the Kāṇḍa part of the body, which extends down as far as the navel. (Śrij. 1.6) Brahmabīja is here used.

Religious. Though most of the references as above are in some way or other employed in some religious or xxxxxxxxxx metaphysical sense, there are some which are more distinctly so employed. The brahmarandhra is one of the six chief spots in the Rāmarahasya worship. (Rāmaral. 2.22) It is to be rubbed about in a form of Yoga. (Ib. Ra. 2.34) Air is conveyed to it in Yoga exercises, (Śāṇḍ. 1.4; Śrīj. 6.32) and the longitudinal sound or echo of om is pronounced here. (Śrīj. 6.3, Varāh. 1.73) One should wear prasādha or evidence from here to the nasal. (Paral. 12) The pān or betel leaf should be worn from here to the anus and back in certain religious rites. (Tāṇḍ.)

Frontal Bone.

Śṛṅgāṭa

Śṛṅgāṭa is mentioned but once in an unimportant late passage, where the a of om is said to be in the center of the frontal bone of the sun. (Brahmavid. 8)

Brain.

Mastiṣka.

Mastiṣka appears but once, Śirja 5, where Indra is said to rule xxxx above it. The word means brain primarily, and Deussen so translates it here. But it seems very probable that it is merely a synonym for mastaka, forehead. This rendering would certainly be more in harmony with the usual course of the Upaniṣads. The brain is as where else referred to in the Upaniṣads, unless it be included with the marrow (Majjā). See Upaniṣ. [illegible] Functions of the brain. [illegible] of either the physiological or psychological

Forehead --revision, Lalāṭa.

Lalāṭa first appears in the Śatapatha old Brāhmaṇa (Śatapaṭha), where we are told that the heat from the heart warms the body from the soles of the feet to the forehead. (ŚBrāh. 10.6) The use of the word here plainly implies the part of the body most remote from the heart, and so might be the crown of the head rather than the forehead. It would seem to mean the forward part of the crown.

The word, or rather its more usual form mastaka, becomes more common in the later Upaniṣads. The ajñā-chakra is located in the mastaka. (Yo. Ku. 3.11) The great artery suṣumnā goes to it. (Śāṇḍ. 4.10)

Religious. As a measure of the limit of the body, it is used, as in the first references given, to note that even to the mastaka the body is benefited in Yoga. (Yo. Ku. 15) The Scriptures are to be stored in it, indicating that sometimes at least mental activities were conceived of as being carried on in the head. (Avadh. 24) In one form of Yoga it is to be rubbed. (Yo. Ku. 2.97) The body is to be filled with air from the sole of the feet to the mastaka. (Dhrij. 7.11). The Śrī sūkta is to be employed on this part of the head. (Sauch. Veg.) Again, ashes are to be busted on the body from the sole of the foot to the mastaka. (Bhaj. 3.18; 4.1) Ashes were put on the head of the gol part to purify him. (Bhaj. 4.7) It is one of the five parts of the body to receive the tilaka, so that in this case the forehead seems to be meant, it being the most conspicuous place to receive the tilaka. (Bhaj. 4.9) The mastaka of the asceti should not be wounded in any way. (Nirval. 4, end).

lalāṭa

Lalāṭa is used only in the late and very late Upaniṣads, and its use is nearly always in some ritualistic or religious sense. It is one of the parts of the body born in lie. (Kauś 2). In one passage it seems to include the space between the eyebrows and the base of the nose, (Śāṇḍ. 13) while another indicates that it is separate from them. (Dhyān. 6). The

[illegible]

[illegible]- from the [illegible]. [illegible] that [illegible] is located there. [illegible] The oldest mention of the [illegible] in that perambulation ran from [illegible] as he [illegible]. (Vaikh. 5)

The forehead is one of the 12 vital spots in Yoga. (Jñāna. 1.[illegible]). It is one of the 10 parts in which the mind is to be concentrated in worship. (Jñānarṇ. 2.42). It is to be kept on the knees in certain Āsana. (Triṣ.31) The yogin may see a personal flame in the region of the forehead. (Advay.). Air is to be breathed into it. (Jrīj. 7.12). It is one of the chief places for wearing the tilaka. (Trṣaj. 4.17,18,25,27; 5,.2; Nīlāg. 1; Kapī.5.1; Jñānli) The [illegible] tilaka is to be worn here by brahmacārins, [illegible] and vānaprasthas, as well as by some varieties of sannyāsins, as yatis, and paramahaṁsas, but others wear this particular sectarial mark over the heart. (Vāsn.) The tripuṇḍra of ashes is to be worn here, (Thāsn. 1) or simply ashes are to be dusted on it. (Trṣaj. 7.1) The tilaka here is put on in honor of Indrā, (Bṛhaj. 4.20; 5.12) or for Śiva. (Trṣaj. 4.2[illegible]).

The Lalāṭa is once identified with the celebrated pilgrimage place of Kanakx Kodaramūrtha. (Jrīj. 4.40) It is the abode of Śiva, (Dṛṣṭa. 1) or of Nārāyaṇa. (Yogat. 14).

From the forehead of Nārāyaṇa a three eyed puruṣa was born. (Jñāna. 9) Also the Indras. (Jñān. 4) Rudra was born from that of Prajāpati, (Ka[illegible].2) while fire was produced from that of Rudra. (Śarn. 2)

ललाट.

Lalāṭa is once used for the forehead as a place to wear the tilaka. (Bṛhaj. 4.21)

मस्तक

According to Kāyavalya, Mastaka is used against the forehead as [illegible] tilaka and hair-ashes. (Trṣaj. 5.2[illegible]) The "[illegible]" and a [illegible] [illegible] is it. (Kāro).

[illegible]

While appears here for the Ritual. [illegible] (Thema. 1)

The Face.

Ānana

The word Ānana is late in its use, the oldest mention being in [illegible]. The artery [illegible] goes to the face. (Ye. [illegible]) Svet. 2.11 tells us that the deity, Tāgnvīn, lives in every face. Certain worshippers of the deity have Rudra-like faces. (Thema. 2) This follows a passage where Śiva is said to have a smiling face. (Thema. 1) The six-faced deity, (Kārttikeya) reveals knowledge. (JUbāl)

vadana

Vadana also is used only in the late Upanisads. The artery [illegible] runs to it and conveys air to it. (Varāh. 1.62; Yo. Ka. 1.[illegible],[illegible]). Buddhi or the function of presentative knowledge, is located in it. (Mārtr.) The Ātman enters many faces. (Triq. 1[illegible]) .

The word [illegible] is employed of the face. (South. Ing.) ; pleasing face may be obtained by [illegible]--filling the whole body with air like a jar. ([illegible] 2.7.1[illegible])

Śāma, in [illegible], has a happy face. (Śāma. 36) [illegible] pleasing as honey. (Triq. A. 2.2). Ghat of Varuṇa also is pleasant. ((Varāh. 1.1) That of Yaiśha is terrible. (Triq. A. 2.2)

Mukha

Mukha literally means [illegible] mouth, but it [illegible] as [illegible] the phrase in [illegible] the Vīdas. (Tāṇḍ. 4.17; [illegible]). Other references to the word will be found under "mouth".

Lakṣa

Lakṣa is another word of ambiguous meaning. It is to receive the [illegible], and also mean [illegible] (Ṛg. 1.1) [illegible] passages are [illegible]

[illegible]

[illegible], brow, is [illegible] which is [illegible] mentioned in the older Upanisads, but which becomes of great importance in the later ones. Literally, it corresponds to third eye or a [illegible] or metaphysical sense.

The clearest mention of the word is in Upa. (.[illegible]), where Nilam says it is to be pierced by concentration and [illegible] between the eyebrows, accompanied by mantras, to avoid harm. In other old Upanisads [illegible] the word. The term is used of the parts of the body here or [illegible]. (Kaus. [illegible])

But the spot which interests the writers of the Upanisads is not so much the brow itself, as the region between the two, or more, all [illegible] dwelling with one from refer to this spot, [illegible] the soul departs from this spot at death. (Brhna. [illegible]) The soul splits open this spot and goes to the heavens. (Ch. [illegible]) A light is located in this spot, and we long to it [illegible] life continues. (Ib. [illegible])

The importance of this spot is [illegible] (Upa. [illegible]) It is one of the [illegible] spots in which the soul is [illegible] to be concentrated. (Dharma. [illegible]) This spot has the [illegible] or [illegible], and is a [illegible] of vigurdha, that is, the vigurdha [illegible] (Upa. [illegible]) Leading to the [illegible] (J. [illegible]) [illegible] leading the literal meaning of the word be purity or something of that sort, it is easy to see that one might consider this spot [illegible] location of such a quality. [illegible] Indra is located between the eyebrows. (Angad. [illegible]) It is the location of [illegible], that is, [illegible] freedom of [illegible] [illegible]. The [illegible], that [illegible] of the soul in this spot [illegible] from [illegible]. (Yogat. [illegible]) It is one of the six chief spots in the morality [illegible]. (Dharma. [illegible]) [illegible] the [illegible] [illegible] of [illegible]. (Yog. [illegible]) It is in the [illegible] of [illegible], through which one [illegible] between. (Kaus. [illegible]) [illegible] (Kaus.) This last passage [illegible] is [illegible] [illegible], and it must [illegible] the place of [illegible] [illegible], which [illegible] the [illegible] [illegible].

[illegible]

[illegible]

[illegible]

[illegible]

The eyelids, [illegible]

Eyelids.

[illegible]

[illegible]

The Eye

Cakṣus

Cakṣus is a word used in Upaniṣads of every age, from the earliest to the latest. It is somewhat ambiguous, sometimes referring to the organ of vision and sometimes to the senses. A few senses, when the sense of sight is very closely referred to, are treated under the senses; the others are treated here.

It is recognized as part of the self or Ātman. (Taitt. 1.7.1) Upaniṣads of all ages recognise it as one of the senses or organs of sense. It is a father-born sensing sense. (Bṛh. 2.2.1) . Generally it is called an indriya or a pāṇḍu, Mukti. 2.32; Maitr.5,9; Amṛta. 1.3,9; Ṛkṣ. 1.6), or a sense. (Ch. 3.13.7) In a like manner it is always recognized as the organ by which we see. (Ch. 1.1.8,10,13; Iṣa. 1.1.8-12; Ait. 1.2.11; Kau. 6; Maitr.1.2; Chāṇḍ.; Yo. Su. 123). Its especial function is to make one cognizant of rūpas or forms. This is emphasized more in the earlier than in the later Upaniṣads, but is taught in all ages. (Bṛh. 3.9.26; 3.2.3; Kauṣ. 1.7; 3.1,1; Kaṭha 1; Ṛkṣ. Sag.; Mṛtyu. C. Sag.; Mṛtyu. 9). Hence it is said to be the abode of all forms. (Bṛh. 2.1.11; 4.1.12) This is in accord with the commonly accepted subjective idea of cognition, in further accord with which, all forms are said to spring from the eye, to be drawn to it, and to be supported by it. (Bṛh. 1.6.3). It is the absence of all that has form, that is natural, finite, and existing. (Bṛh. 3.7.4). In another place it is said to be located in forms, referring, no doubt, to its sphere of activity.(Bṛh. 3.9.20)

The philosophy or "lore" of the act of seeing also presented more attractions to the early speculators than it did to the later Yogins and Advaitins, though not entirely neglected by them. We do not see forms with the cakṣus or eye alone; the prāṇas see with it. (Kauṣ. 3.2) More correctly the deity, the Ātman, Brahma, sees with it. (Bṛh. 1.4.7; Ch. 8.12.3; Nṛsiṃ.) For Brahma is the cakṣus of cakṣus. (Kena 1.2) Seeing with the eye is a function of Paramātman. (Taitt. 1.7.2) The experience of sanjñā or unintelligence

The --eye

is also unknown. It is a link of [illegible] (Kaus. [illegible]) without [illegible] one can not see forms, and by it one ascends to [illegible] (Kaus. 3.6,V). In this connection, one should remember the identification of [illegible] with the Supreme Spirit, set forth most clearly in one of the four great sentences, prajñānam Brahma.

Further teaching, mainly from the older Upaniṣads, in regard to its relation to the exterior world, is that the eye is the pratiṣṭhā or support of things. (Ch. 5.1.2; Bṛh. 5.1.3) This is connected with the idea that all forms exist in it. It is the true, or satya. (Bṛh. 5.14.4; Maitr. 1.7) A late Upaniṣad makes manas, the thinking organ, subordinate to the eye, and says that they are united in yoga. (Amṛta.)

The eye is not essential to life, as was demonstrated in the quarrel of the senses. (Ch. 5.1.9,12; Kaus. 2.14) One may live without it, but would be blind. (Kaus. 2.2) It does not support the body. (Praś. 2.2k) One can not take food with it. (Ait. 1.2.4)

The old Upaniṣads make much of the relation of the eye to the prāṇa. In the quarrel of the senses, referred to above, the eye had to acknowledge its inferiority to prāṇa. (Ch. 5.1.9,12; Kaus. 2.14) It stands because prāṇa does. (Bṛh. 5.1.14) It is satisfied when prāṇa is. (Ch. 5.15.2). It is composed of tejas and prāṇa, which go to the ear and to prāṇa at the death of the eye. (Kaus. 2.12). The body of prāṇa dwells in the eye. (Praś. 3.12). It is dependent on and accompanies prāṇa, for when prāṇa leaves the body, so does the eye and the other senses. (Praś. 3.4) The evolution of the eye is prāṇa. (Praś. 4.2) Of the vital airs of the body, prāṇa itself is in the eye. (Praś. 3.4) In deep sleep the eye takes all the forms and retires to prāṇa. (Kaus. 3.3; 4.20) Or, it attains the Supreme Spirit in deep sleep. (Praś. 4.2,3) An early passage tells us that the eye is fixed in being asleep. (Bṛh. 5.1.17)

The soul may depart from the eye at death. (Bṛh. 4.1.1). Very closely connected with this is the feeling that an author comes from the world of

divides in two for the eyes, for the early thought was that the pupils and the small vessels seen in the arteries. (Maitr. 7.11.3) Later, when a fanciful system of 101 varying arteries (or channels) was highly developed, a separate artery was assigned for each eye, one named pingalā to the left eye, and hariṣṭhā to the right. (Ch. Up. 1.1) Yam also under ayas. The divided artery of Maitr. served as the channel by which Indra and his wife, who are in the right and left eyes respectively, may proceed to the heart where their union takes place, and where their nourishment is to be found. (Maitr. 7.11.1-2) The idea of a person being in each eye comes from Taitt. 4.8.2,3, where they are said to be Indra (and Indrā) and his wife. A related idea, of the Bhoga being in the eye, is also borrowed by Maitr. from another early Upaniṣad. (Th. 1.12.4; Maitr. 7.11.7) The mention of these persons in the eye leads to the conjecture whether the idea may not have arisen from the very reflection of one's self which may be seen by looking closely into another's eye.

One can not see the deity with the eye, (Kaṭha. 4.4; Kena 1.3.6; Muṇḍ. 3.1.1; Śvet. 4.20; Bṛih. 1.11) but the deity can see it. (Kena 1.6) Winking is mentioned as a function of the eye in a late Upaniṣad. (Praśna 1.8). It is said to be one of the forms of prāṇa (Bṛih.) not one of the 11 powers or powers, which those philosophers had developed themselves. (Bṛih.) In addition to its being in part composed of tejas (Muṇḍ. 2.1.7) late Upaniṣads connect it with the element fire, (Chāṇ. Up.) and even that element its field of activity. (Bṛih.) Closely connected with this is the next idea, that of the relation of the eye and the sun.

The eye and the sun . A very interesting class of passages connects the eye with the sun. The connection is earlier than the Upaniṣads, and is elaborated mainly in the older Upaniṣads. Kaṭha is one more commonly used for the sun in most passages. The author is perhaps best acquainted with, and may have originally from, the popular conception that the sun is the eye of the universe. (Maitr. 1.1.) This was developed in many ways.

[illegible] of [illegible] to the [illegible] passage [illegible]: The sun's the eye of [illegible] Great. (Gen. 2.13.2) 2.11.1) [illegible] (Exit. 5.1) The eye is said to be [illegible] first of [illegible], and to [illegible] the sun, Ilidja, as the Light. (Gen. 1.11.1) The eye is the [illegible] of the sun spirit. (Ego. 2.5.12) The eye is the sun, (Ego. 2.1.1), or the sun [illegible]. (Gaddi. 17) A.All, Eko Kenge is said [illegible] to have sprung from the eye. The lady married man [illegible] pigmi eye beyond death, and it became the sun. (Ego. 1.2.14) The sun [illegible] Fang late in the statement that [illegible] sun came from [illegible] (Bible) from the eye. (Ali. 1.7.1) And a late Chenigal informs us that the sun was born from the eye of the lily. (Gnanlor. 7) The sun [illegible] is eye, but [illegible] eye. (Ego.) The sun possesses eye. (Ego) [illegible] Chenigal, the sun is the eye of the [illegible]. (Ego. 1.1.1) The sun and moon are the eyes of Irumu. (Ego). 2.1.1). The sun and moon depend on the eye. (Gen. 1.11.2) The sun is in the eye of man, (Ego. 2.11.2) it is the spirit [illegible] (Ego. 2.1.1.) that helps the eye in [illegible] (Ego. 1.1) [illegible], the origin is Ilidja. (Ego. 2.2.1; 4.1.2) The relation of the sun to light, it that it supplies the light necessary for this function, is a very sufficient reason for the connection here established, and it is surprising that it had not been marked in Euro-European investigation. There seems to be some positive connection between man and wind. [illegible] people.

This seems to be a proper place for mentioning the verse [illegible] expressed in the Chenigal. A.T. 1.17.1; A.T. 1.17.7)—

[illegible]

[illegible]

[illegible] question of [illegible],

[illegible] eye in the [illegible]?

While the verse [illegible] referred to [illegible] possibly [illegible] of the sun, the Lake Chenigal, which [illegible], [illegible] is [illegible] and [illegible] of Ilidja as the wind (Ego. 1; Ego. 2.1) [illegible] Ego. 1, [illegible], [illegible] 1.7), [illegible] (Ego. 1; [illegible] Ego. 4)

Ivory

an

a

[illegible]

The Eye --aṅgi

The [illegible] word, aṅgi, aṅgam, is used [illegible] the eyelids, interchangably with caṅgur, and references is to eye (eyeball) like [illegible], the difference, however, that aṅgi always refers to the eye itself, and never to the sense of sight. It is thus to [illegible] carefully distinguished from caṅgam when the latter refers to the sense of sight. For instance, we read that aṅgi was split in the beginning, and caṅgam came out; also that Ādītya, becoming caṅgam, entered the aṅgi. (Ait. 1.4; 2.4) Caṅgam is in the aṅgi. (Kauṣ. [illegible]).The sight of the eye, the power of seeing with it, is due to the goodness of Viṣṇu. (Ṛṣṇ. 1.1; 2.4; Ṛṣṇ. 1)

As to its appearance, we find in it red lines, water, black and white.(Ṛṣṇ. 6.2.2) It contains white light, and beyond the blue, black. (Ch. 1.7.4) In addition to these things, easily noticed--the red lines no doubt referring to the tiny blood vessels of the eye--early observers also noticed different colors of the eye, and must have attributed some special virtue to each color, though that is not mentioned. In Ṛṣṇ. 6.4.16, if one desires a son with red eyes, he and his wife should eat boiled rice, with water and butter. So, in Kauṣ. 68, one prays for different colored eyes, green, yellow, and red. The splendor of the eye is in its pupil.(Mait.6.7)

Later Upaniṣads, besides adding that is one of the parts of the body born in life, (Kauṣ 1) and that the eye of the foetus develops in the sixth month, (Garbha 2) add little to the real scientific statements about the eye. The imaginary systems of the yogins, and the forced conformation of all things to their breath and breathings predominate in their ideas. The air vāyu circulates in the eyes. (Jābāl. 1.4; Jābāl. 4.7) The air [illegible] performs the winking of the eye. (Triṣ. 78) The artery [illegible] flows to the left eye, and [illegible] to the right. (Triṣ. 71) In one place the artery [illegible] is said to go to the left eye. (Jābāl. 4.71). The diseases are caused by the (improper) passage of air. (Br. [illegible] 117) The diseases may be prevented by revolving contrary to the sun. (Ādi, [illegible].) The eye is not [illegible]. (Kauṣ. 1

The Eye-Being.

The puruṣa in the eye is often mentioned in the Upanisads, as is the case with puruṣa there, and as already suggested, is perhaps originally due to the reflection of the seer in another's eye. Different theories are advanced as to what this puruṣa is. In Chānd. 8.7.4 it is said to be the essence of what is immortal, fearless, [illegible], and therefore, important in the material parts of the body. In the above passage, and in general, it is the puruṣa of the right eye which is generally mentioned, and which is especially important. He is called Indha, originally, but later becomes confused with ~~xxxx~~ Indra. (Bṛh. 4.2.2; Maitr. 7.11) His wife is in the left eye. (Bṛh. 4.2.3; Maitr. 7.11) Bṛh. 5.5.2 establishes a close connection between the puruṣa in the right eye and the one in the sun, each of them being the real, and the one in the sun resting with his rays on the one in the eyes, while the one in the eyes rests with his breaths on the one in the sun. When the puruṣa of the eye is about to depart in death, he sees the sun as white only, and its rays do not return to him. This, and the [illegible] passages noted under puruṣa mark strongly the importance of the sun in the earliest speculation, brought out also in other ways in the Bṛh. and Chā., and also mark the earlier philosophy as more materialistic than the later [illegible] speculation. Another idea is that the puruṣa [illegible] is seen in the eye [illegible] everywhere. (Ait. [illegible]) This may mean [illegible] power of sight, but also in connection with the other passages cited above, is a suggestive identification of the eye puruṣa with the ātman itself, or at least with the intellectual self. A somewhat similar statement is that the puruṣa in the right eye is the spirit of name, fire, and light, while that in the left eye is the spirit of truth, lightning, and brilliance. (Kauṣ. 4.2,17,18) So also Bṛh. 2.3.3, carries out the [illegible] connection of the puruṣa in ~~xxxx~~ the right eye with the one in the sun by [illegible] its symbols, [illegible], [illegible], and [illegible] [illegible], [illegible], [illegible] of the puruṣa in the right eye, [illegible], and [illegible] [illegible] the eye [illegible] type.

he

[illegible]

[illegible] (Trg. [illegible])

Similarly, in some of the early Upanisads, the essential of [illegible] with the prāṇa is [illegible]. In later Upanisads the meaning of prāṇa is [illegible] in the order, [illegible], breathing, the senses, and having [illegible] activities. The prāṇas have [illegible] the mind. (Kauṣ. [illegible]) [illegible] prāṇa [illegible] the senses [illegible]. (Trg. [illegible]) [illegible] prāṇa [illegible] (Trg. [illegible]) [illegible] prāṇa , and the body of prāṇa [illegible] (Trg. [illegible]).

[illegible] prāṇa to be the mind. (Ch. [illegible]; [illegible]) [illegible] (Trg. [illegible]) [illegible] prāṇa [illegible] the mind. (Trg. [illegible]).

Among the other ways in which metaphysical statements, [illegible] that [illegible] is the sun of mind; the sun does not [illegible], but he [illegible] (Ch. [illegible]) as [illegible] it [illegible] into its elements, the [illegible] going to [illegible], and the prāṇa to prāṇa. (Kauṣ. [illegible]) Though [illegible] the two elements of which it is composed. This passage implies that in the dissolution of [illegible], the mind leaves its power earlier than the vital body, but [illegible] the mind is partially [illegible] in many cases. Apparently for the same reason, the mind should first [illegible] the eye and before [illegible] the prāṇa, in Kauṣ. [illegible], again making the mind intermediate between the eye and the vital. However, see the connection of the mind with the [illegible], below.

Later Upanisads add only minor matters. The Āruṇi uses an [illegible] with the mind. (Āruṇi. [illegible]) [illegible] is the [illegible] prāṇa, which is another [illegible]. (Trg. [illegible]) Prāṇa is one of the [illegible] prāṇas. (Prāṇa. [illegible]) [illegible] prāṇa [illegible] the mind. (Prāṇa. [illegible]) [illegible] prāṇa [illegible] from the [illegible] mind. (Ch. [illegible]) [illegible] (Trg. [illegible]), [illegible] the power of [illegible]. (Trg. [illegible])

The Ear (śrōtra)

The ear is one of the 12 parts of the Prāṇa, also usually 7/8, mentioned in Taitt. 1.7.1. It is the seat of the parts of [illegible] [illegible] (Ait. (Kauś 1) The part of the feature developed in the [illegible] [illegible]

Religious. The earliest mentions of the ear also [illegible] the single reference of it with [illegible] for earth in Brahmans, with which it was in some way connected—see below. (Śāṅ. [illegible]; Śaṅg. [illegible]) It was hard that [illegible] Śaṅg. [illegible]) [illegible] [illegible] [illegible] transforms his prayer to his ear. (Śaṅg. [illegible])

In the texts of Yoga more attention is paid to the ear. In meditation it is to be fixed or closed, so as not to hear distracting sounds and sounds; (Śaṅ. [illegible]) or the hands, (Triq. [illegible]) it is to be stopped with the thumbs. (Śāṅ. [illegible]). It becomes beneficially an instrument in Yoga practice. (Śaṅ. [illegible]) [illegible] [illegible] is to be concentrated on it to give knowledge of your [illegible]. (Śaṅg. [illegible]). Again, the sight is to fastened on it, as [illegible] [illegible] the same thing. (Śaṅg. 18) Diseases in it are cured by proper [illegible] breathing (Śāṅ. [illegible]) It is also mentioned in a mantra in Dattā. 1) The tissue of [illegible] is to be [illegible] in it. (Thama. 1) If [illegible] arrows are [illegible] ear. (Thama. [illegible]) The [illegible] of liquor on the ears is highly beneficial. (Thama. [illegible])

Fanciful. In these passages where the sarīra body is compared to a sacrifice, the ear is said to be the sparks of the sacrificial fire. (Śāṅ. [illegible]). In another passage it is the Āgnīra or [illegible] [illegible] of the sacrifice. (Prāṇā. 4) Again, it is the agnīdh, or priest who kindles the fire. (Śāṅ. [illegible])

The ear is said to be sampat, wealth, attainment. (Ch. [illegible]) A somewhat similar passage in Śāṅ. 1.4.17 links this to [illegible] wealth, and explains this by saying that through the ear one has hearer divine wealth, in contrast to earthly wealth, which is seen by the eye.

Along with the other senses, ears quarrelled with prāṇa for supremacy, but had to acknowledge its inferiority. (Ch. [illegible]; Śāṅ. [illegible])

Ait. 1.4; Kauṣ. 1.11; Praśn. 2.7) It says the [illegible] for the writer in [illegible] judgment [illegible] the source, by [illegible] Indra was not pleased it with evil. (Tāṇḍ. [illegible]). Or, according to Ch. 1.7.5, the [illegible] as [illegible] the [illegible] as [illegible], but [illegible] pleased it with evil. Opposed to [illegible], it becomes every [illegible] raised in. (Tāṇḍ. [illegible]) [illegible] buried in hatred [illegible]. (Tāṇḍ. 1.2.11) Compared to the Veda, the ear is [illegible] the [illegible] the ear is [illegible] the [illegible] ear, (Ch. 1.7.2) as that it is a [illegible] supported [illegible] ears, while the latter, the depending on it, is [illegible]. It is also said to be the [illegible] of the [illegible]. (Ch. 3.7.1; 3.11.1)

Deities, etc. In regard to deities, we find the usual contradictory statements, according to the standpoint of the writer, as to whether [illegible] possesses or does not possess an ear. In Tāṇḍ. 3.1.[illegible] and Kauṣ. 1.1.6, as well as in later Upaniṣads, (Taittir. 2; [illegible] 2; Māṇḍu. 2) he is without ear. The ātman as Brahman, has ears. (Bṛh. 4.4.5; cf. Kauṣ. 3.1.4) The ātman, when resolving an ear in the beginning, thought, "if the ear hears, then who am I?" (Ait. 3.11) The deity, when hearing, is ear by ears. (Bṛh. [illegible]) The ear is Brahman. (Bṛh. 4.1.1) It hence from red [illegible] to Brahman. (Taitt. 3.1) It is the body of the inward restraints. (Bṛh. 3.7.1) Thence is the ear of ears. (Bṛh. 4.4.18) It is one of the portions of Brahman. (Ch. 3.13.2; 4.4.2) Pūṣan became lord of the ear. (Taitt. 1.6.2) A [illegible] later, the Ātman is said to be the ear. (Aait. 3.7) In one passage Ātman is said to be the ear. (Kauṣ. 14) But as this is a particular in passage where all things are present as in Ātman, it does not conflict with the general identification of the ear with the sun. A late Upaniṣad tells us that the ear of Prajāpati [illegible] and the pūṣans were born. (Jai. 1). Indra is not an object of the ear. (Aitar. 3.2) The sun is the ornament of Dyāus's left ear. (Śvet. 1?)

The Ear-gods

The digas. Just as the eye is restricted to the sun, so the ear is restricted to the digas, or directions. The sons of Dyaus, for instance, are the digas. (Rig. 2.1.4) Or simply the digas, have previously the sons of Dyaus, are to hear. (Tyr. 4.1.6) Again, the digas spring from the primitive [illegible] and return to [illegible]. (Ait. 2.4, 2.4) also our guns to the digas at death. (Tyr. 3.9.13) If the ear is satisfied the digas are also. (Ch. 3.20.2) Later Upanisads are familiar with the idea, and inform us that the digas spring from the ears of Indra, or the deity, (Varaht. 3), following Ts. S. 14) A collation of these and other passages makes it clear that the ear is the organ which gives to us a knowledge of space or direction (dikā, or digas). This , of course, is natural. The eye, while giving us a knowledge of exterior things, is limited in its scope to the spot or direction upon which it may be focused, but the ear hears sounds from all directions. Moreover, we are enabled to judge by it the approximate direction from which a sound comes. The keen analysis of the early philosophers detected this, but sought to account for it in a way which may be considered as fanciful, or as a natural result of their pantheistic cogitations.

grautra

The variant grautra occurs in Tyr. 2.1.6. Indra is identified with the garuga in the ear, which is Lunsy. The word is also used in Dyn. 2.2.12 but rather in sense of hearer.

grevaya

Grevaya is another variant from the same root. It is first used in Mait. 6.22, where one is to stop his ears with his fingers, to listen to the internal sounds, produced in the heart by the Brahman. For this sound, see also sarga. The ears are to be restrained in Yoga. (Kaus. 15; Sandil.4) The deity has infinite ears. (Trip. M.) The ears of the deity are the digas. (Varaht. 4)

The Ear — ṣrōtī

ṣrōtī is another variant for ṣrōtra, found in Tāṇḍ. 7.5, where the arteries yūṣā and yaṣasvatī are said to go to the ears. In Bṛhad. Āraṇ. the ṣrī ākāśa is employed on the ear.

karṇa

Karṇa is a distinct word. As already stated, it always refers to the ear, and never to the sense of hearing. When the dikṣa become hearing, they enter the ears. (Ait. 3.4) The ears of the primal ass split and hearing came from them. (Ait. 1.4) We hear with karṇa, and ṣrōtra is located in it. (Bṛhad. 9,72).

Late Yoga Upaniṣads consider themselves with the arteries going to the ears, but get sadly mixed over it. Payasvinī goes to the right, and gāndhārī to the left. (Ṣrīj. 4.20,22) Nāḍī goes to the right, and yaṣasvinī to the left. (Ib. Ch. 19,20). It is to be understood that these so-called arteries are air channels. The (improper) passing of air in the ears causes diseases in them. (Ib. Ch. 117)One is said to instruct the ear. (Maitr. 7)

The naive philosophers of early times considered the roaring of the ears which may be heard when they are stopped with the fingers as a proof of the existence of the soul, which produced these noises in the cavity of the heart. This sound is called the vaiṣvānara fire. (Praṣ. 5.5.1; Mait. 3.6) In Ch. 1.12.5 this sound is compared to that of a flaming fire, or of a rolling car, or of a bellowing ox. A late Yoga Upaniṣad tells its votaries to stop the ear with the middle fingers, to hear the anāhata sound within. (Haṇḍ. 3) In Yu. 114 commends the stopping of the ears , but says nothing of the sound.

Religious mantras are frequently whispered into the right ear. In the case of a new born child one should put his mouth to the child's right ear and three times utter the word "speech", so that the child may be endowed with that faculty. (Praṣ. 5.4.2)[illegible] compare the Upaniṣadic. Again

The Ears—Śruti

The father recites a mantra into the right ear of his son to give him long life. (Āśva. 1.11) Āśva Upaniṣain adheres to the same practice. The Śānti mantra is to be spoken into the right ear of a dying man. (Śānt. 4) The salvation of Rudra is to be indicated through the right ear. (Śvetā. 1.21) There is no mention of the left ear being employed. A petition to hear well with the ears is found in Taiṭt. 1.4.1. Petitions to hear well with the ears are common at the beginning of most of the Upaniṣads, though in many cases they are not to be considered part of the original. See Īśa. 1.1; 2.4; Muṇḍ. 1, 1.

The ears are among the ten parts on which the mind is to be concentrated in worship. (Śāṇḍil. 2.42) Concentrating the attention on the left ear furnishes the knowledge of vāyu loka. (Muṇḍ. 1.5) In some Yoga practices the face is to be stroked from the spot between the eyebrows to the orifice of the ear. (Yo, Ku. 2.33) The ear is one of the important parts of the body in the application of the tripuṇḍra or tilaka. (Bṛhaj. 4.17,18,26) The tilaka put on the ear frees them from diseases, and pardons the sins committed by the ears. (Bṛhaj. 4.73) The rudrākṣa is to be worn here (here karṇikā) (Rudrā. 1.18) Wearing the rosary here is equivalent to giving 11,000 cows. (Rudrā. end, Bṛhaj. 7.8) It gives Dharma fruit. (Rudrā. end). They are to be held by the hands in Yoga. (Gṛtj. 6.33)

Deities ex. Purusa hears without having ears. (Śvet. 3.19; Maitrā. 6.14) He has no ears. (Maiv. 21) Still, his ears are everywhere. (Praśna.5) There is, on the other hand, a prayer to be heard by the ears of the deity. (Maitrā. 4. end.) The ears of Bṛhaspati are long, like winnowing fans. (Maṇḍ) Śiva has glittering ears. (Varāha. 1.1)

nāsā

In the Śāṅkh. Upaniṣads, nāsā is the most common word for the nose, though we would naturally expect the simpler ghrāṇa. Its use as one of the organs of sense is early recognized, and we are told that the nose is the vehicle of all smells. (Śāṅkh. 2.1.2; 4.1.12). The later Śāṅkh also indicates that it serves the body in smell. (Śāṅkh 1) It is connected with the breath was also emphasized from early times. The air , breathing breath, (Ait. 2.4) entered the nose. (Ait. 2.4) This of course refers to the breathing of air through the nose. Prāṇa itself dwells in the nose. (Praśna 3.3) The late Yoga Upaniṣads also make the same use of the "abodes of prāṇa. (Triś. Up; Dhy. 2.26; Maṇḍ. 1.4) Another late Upaniṣad tells us that the nāsā of the female localizes in the left nostril. (Garbha 3).

The nose is said to be the locality of agni. (Kyām. 22) In Praśna. 4, where the body is compared to a sacrifice, the nose is the northern altar. The smell in the nose was created by Prāṇa from the second sound of om. (G.B.1.1.18).

Religious. As breathing is so important in Yoga, the correct manipulation of the nose is an important matter. One must breathe through it with a gentle breath in order to obtain Prāṇa. (Śvet. 2.9) One cavity is to be closed by the finger, and the other cavity breathed through. (Amṛta. 19) This same thing is enjoined in connection with the manipulation of the arteries. See IAT and pūrakā.I The nāsikā is to be restrained in Yoga. (Sam. 11.2; Maṇḍ. 10) It is to be stopped by the index finger in one form of Yoga. (Yog. Up. 1.76) Another practice is to stop the nostrils with a thread set with silk. (Yo, Up. 2.42) These restraints seem to refer not only to the activation of smells, which would interfere with the deliberations of the yogin, but also to the breath restraint. The body sound [ma] is to be made through the nose. (Amṛta. 24).

The nose of yogis is long. (Varaha. 2.9)

The Cosmic Sensorium

nāsā (nose) is first used in Maitr. [illegible], where prāṇa is said to be in the nasals (dual)It is also used in the Jaim. in Kauṣ. 5, where the breath is said to come through them. It is recognized as an organ of smell in Maitr. [illegible]. A large Sanskrit-Pali dictionary from the nasal to the nose is the airplane in the body. (Taitt. [illegible]) The writer [illegible], evidently in error for [illegible], is said to go to the right nāsā, and left to the left. ([illegible]. [illegible],14) From these dual references it is clear that the word means not simply the nose as a whole, but specifically it often refers to the nostrils, or openings of the nose.

The u of ōṣ is said to be the nose. (Prāt Prag. [illegible])

Religious. Many of the Yoga breathings not only have a sacrificial or ritualistic purpose, but are often connected with some healing or hygienic idea as well. Hence, when the air is drawn mentally to the heart outlook by the nose, and again exhaled by it, it is to cure sleep and certain other things of which the yogin desires to be free. (Yog. 1.7.34) In a more general way, the air is to be drawn in by the nose, or held in it in certain Yoga practices. ([illegible] 6.22,23,30; 7,10; Yog.1.3.42) It is to be restrained in Yoga. (Sadd. 4) It is one of the 10 vital spots in Yoga. (Yog. 1.1) The sight is to be turned towards the tip of the nose in the [illegible] Yoga. (Yog. 2 [illegible] 71,106; [illegible]. 2) It is one of the 22 parts of the body to receive the [illegible]. (Praj. 4.12)

Jivasana

Jivasana is once used for the nose, in enumerating the parts to receive the [illegible]. (Praj. 4.21)

Ghrāṇa

Ghrāṇa is an ambiguous word, corresponding to [illegible] and [illegible] and true in its function, since it may mean either the sense of smell or the organ of smell. Its use for the sense is the more [illegible], but sama-

[illegible] it would [illegible] here, especially in the [illegible] [illegible]. [illegible] [illegible] all of [illegible] references [illegible] the text to [illegible] the [illegible]. [illegible] [illegible] [illegible] [illegible] one [illegible] [illegible], but [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] is the door for odors. (Tri;. [illegible].) Its function is to [illegible] [illegible]. (Nirad. [illegible]) Its function is smell, and its field of operation is earth, according to the usual teaching of Indian philosophy which [illegible] [illegible] a quality of earth. (Nirir.) But in one place it is connected with the element fire. (Tri;. [illegible]) Again, from the nose to the anterior fontanelle is the part of the body pertaining to [illegible], but this is a rather fanciful [illegible], and has nothing to do with the relation of smell to the elements. (Tri;. [illegible]) The air [illegible] circulates in it. ([illegible]. 1.4)

In a fanciful way, the spot at the base of the nose, where it meets the arch of the eyebrows, is said to be Benares [illegible]--that is, a very holy spot in the body. ([illegible]. 4.8) It is said to be one of the forms of [illegible] [illegible] ([illegible].), one of the 16 powers of the body. ([illegible].) In the same spirit of exaltation, the spirit of intelligence is said to start from it. ([illegible])

[illegible]. It is one of the 16 vital spots in Yoga. (Tri;. [illegible]). The spot where it joins the eyebrows is [illegible]. ([illegible]; [illegible]. 4) The breath is to be slowly expelled from its opening in Yoga. ([illegible]. 1.[illegible]) The opening [illegible] is connected with the nasal sound of [illegible], and is to be stopped in certain Yoga exercises. ([illegible]. [illegible]) The [illegible] is to be employed on it. ([illegible]. [illegible])

[illegible] is said to be the nose of the fairy. ([illegible]. 4)

Tip of Nose.

[illegible]

The tip of the nose, [illegible], becomes of great importance in Lalita Yoga practice. The importance is justified in these diseases of [illegible]

Tip of nose-nādīs

of a single type, all involving concentration. First there is the direct concentration of the mind or attention on the tip of the nose. (Amrit. 5.72) which comes one of fourth, (Tejb. 1.7.11)and gives realization of Īśvara. (Tejb. 1.8) Secondly, the sight is to be turned to the nose, and one is to gaze [illegible] at it. (Dhyā. 1.7.6; 1.7; 1.8; 1.7.10; Triś. 32, 1[illegible]; Dhyā. 2.1 2.7; Śrī. 1.7; Yoga. 1.39) Of course, this, as well as the next sort of concentration, accumulates the burning of the mind to the nose, and Triś. mentions the agony of the mind in the skin third form of concentration, that is the concentration of the breath or air in the tip of the nose. (Triś. 108; Dhyā. 1.7.42) This concentration of the breath overcomes various obstacles, (Dhyā. 1.7.4a) and gives one long life. (Triś. 110) An interesting thing is that the air is pure at a distance of 12 fingers from the tip of the nose. (Dhyā. 1.7.39) This and other passages lead to the idea that the air without a nose, to the extent of 12 fingers, is in a sense a part of him.

nādīśuddhi

The natural variant, nādīśuddhi, appears here for the tip of the nose. At the distance of 4,6,8,and 10 fingerskxx from it, one may see respectively blue, bluish, red, and yellow light. (Advay). Though a Yoga practice this idea no doubt originated from, and is partially substantiated by, the fluorescent images which one may see in different shades after straining of the eyes.

Lotus

nāsāgra--nāsikāgra

Nāsāgra and nāsikāgra are used for the opening in the nose, which are mentioned a few times in connection with Yoga techniques. The artery Idā rises to the left one, and Pingalā to the right one.(Triś. 68,69) These of course furnish the channels for the passage of air from the body. The

Miscellaneous.

Metallic ornaments are said to [illegible]. (Gr.j. 1.1) They are to be worn [illegible] the right hand or legs, (Gr.j. 4.4) or suspended by the frames. (Gr. Ma. 1.1; J.T.j. 6.14) Their use in Yoga practice is described in a very indefinite way in Sadh. 2.

Limbs.

Angula.

The chief play on homophones part in Upanisad literature. Angula is used in the enumeration of the parts of the body here to. (Ko.(Kauś 1) The [illegible] of hands is to be put on them with a certain mantra. (Maitra.1)

Bahu.

Bahu, another word for the arms, appears once. That if the [illegible] is the world garment the brahmaṇḍa. (Vorlesn. 4)

Lips.

Oṣṭha

Oṣṭha. The lips, are of very minor importance. When the body offered as a sacrifice, the teeth and lips together are the revitation of the Vedas. (Taittir. 4) They are to be used in making the sacred sound in Yoga. (Amṛta. 14) Jacobs finds it also in Gaudha b in connection with [illegible] activities, but it is not important in Deussen's.

The lips of Garuṇmat are well colored. (Tārkṣ. 2.1) Those of Yaksas are long. (Tārkṣ. 1.2) Those of the deity resembling fresh red earth. (Tārkṣ. 1.) The mouth or female genitals, is spoken of as being the lips chief. (Yoga. 1.2)

The Jaws

Hanu.

The upper jaw, hanu, is the first syllable of the word [illegible] in the system of Yajñ. 1.7.4, the lower jaw the second syllable, and ṭhu is the middle one. The jaws of Tārkṣ are the spires. (Ā. [illegible]

(d) Mouth

mukha

mukha, as has already been noted, is an ambiguous word, meaning mouth, face and sometimes head. A few meanings have already been noted wherein the word means face. In the same sense it is said to shine when one knows Brahman-knowledge. The statement is made to [illegible] after he had been in the [illegible], as recorded in Chandog. (Ch. 4.14.2; cf. [illegible]) Ordinarily the word means the mouth, or is indefinite in its application.

The functions of the mouth are eating, speaking and breathing. One eats food with the mouth. (Bṛh. 1.1.?) Speech was produced from the mouth of the primal man, produced fire, and again [illegible] it. (Ait. 1.4; 2.4) Of the five vital airs, prāṇa [illegible] dwells in the mouth. (Praś. 3.?) When Jānaśruti presented a wife to Raikva, the latter opened her mouth in [illegible], and being pleased instructed her in philosophy. [illegible] as if she were a horse. (Ch. 4.2.?)

Later, one learns from the mouth of his teacher. ([illegible] 1.1) In breathing, air is admitted by the mouth. ([illegible] 1.4) [illegible], or [illegible], comes in the mouth. ([illegible]) The mouth of the [illegible] developed in the [illegible] (Aitareya 2). That of the [illegible] is represented by the fifth graha of the ten offered. ([illegible] 6) There are many kinds of mouths or faces. ([illegible] 1.2)

Different mukhas [illegible] to the manifest power of the Self. ([illegible]) Whatever is placed within it goes to [illegible]. ([illegible] 1.?) In a somewhat figurative sense, we are told that in waking and dreaming the Ātman has as mouths the organs of knowledge, thought, and action, but in deep sleep only one, cetas. ([illegible] 4.5) [illegible]. In the same, [illegible] that by the first two stages the number of mouths is [illegible]. [illegible] further from the mouth of man are [illegible] ([illegible] 2.10), and that of the [illegible] and the [illegible]. ([illegible] 3,14; [illegible])

[illegible] fire and the mouth. [illegible] the mouth [illegible].

[illegible]

[illegible]-fire

Fire, like water, is associated with the [illegible] fire. (Jai. 1.1[illegible]; [illegible]. 1.7[illegible])

Enter Upaniṣads all that is is one of the localities of refuge. (Triṇ. 7[illegible]; [illegible]. 4.2[illegible]; [illegible]. 1.7) It is to be kept (Chand. [illegible]. 1.3) The dwellers are said to have Mātra buried toward the right or south. (Dhaṇ. 1)

Ṇma

Ṇma is a rare word in the Upaniṣads. One may [illegible] reveling the Trulow light is by fast [illegible] through [illegible] the mouth, considered as the Dakṣiṇāgni fire. (Mait. 1.[illegible]) ; another notes its consumption [illegible] vajra. (Maitr. [illegible])

vaktra.

Vaktra is another ambiguous word, meaning either mouth or face. With a single exception, it is not found in the early Upaniṣads. The exception is Tait. 4, where Trulow is said to have three vaktras, the Vedas. Naturally the chief one is in the religious realm, though Agni. It speaks of it as drawing in water.

Tilaka is to be labeled by the vaktra in Ṛgv. (Ṛg. [illegible] 11[illegible]; [illegible].) ; Ṛṇj. 1.7.14) In the last case, it is to be accompanied by the word "tail", and one will remove [illegible], [illegible], and the line. It is one of the parts of the body to receive the tilaka. (Ṛgvaj. 4.12; Taittir. 1) In this reference the word would seem to mean the face or some part of it rather than the mouth itself.

Trulow is said to have four mouths, (Śrāṇa. 12) and the "Thousand-mouthed" one is mentioned in Kaiṭha. 7.4. The vahana of Ganeṣa is like an elephant's, (Varaḥot. 4) while Śiva has one. (Śve-U. 13) A barrow one is mentioned, (upra) in Śāṇ. 1.1. Three of the rudrāṇa are referred to in gaṇeśa. 1.11ff; 2.1ff.

Dvija - [illegible]

The only [illegible] of [illegible] is in the [illegible] [illegible] of the [illegible] [illegible], where that of the sacrificial [illegible] is said to be the [illegible] fire, and one other [illegible] from the same [illegible], there that of man is the sacrificial fuel, when the body is taken as a sacrifice. (Yog. 1.6.12). It will be seen that the word is used only in figurative passages. It seems to refer to the spread [illegible].

[illegible]

The teeth.

danta.

The teeth do not occur very largely [illegible] literature., but most of the references are from the later [illegible]. There are 32 [illegible] for the teeth (dantā) on each side of the mouth. (Suśr.) The two upper front teeth are the rājadanta, and a bunch or circle is said to be over them in the higher state of Yoga. (Yo. Ka. 2.49) The [illegible] is said to be like one of these rājadanta. (Suśr. 2)

The teeth are to be ground into subjection against each other, (Maitri. 2.12), or closed together, (Taiṭ. 11,148) they [illegible] [illegible] the shut mouth. (Śaṅk. 4) The air is to be drawn from the roots of the teeth to rogs. (ŚrT. [illegible])

Chagalī is called the single-toothed. (Śaṅk.) All animals with two rows of teeth are said to have been born from the Dakṣa sacrifice. (P. 2. 16)

The teeth and the lips together constitute the [illegible] [illegible] to the figurative sacrifice. (Prāṇāg. 4)

danṣṭra

Daṅṣṭra first appears in Ch. 4.77, where the teeth of life, as Indra, are said to be golden. Other [illegible] of [illegible] are said to be terrible and sharp. (Taiṭ. [illegible] 3.7) [illegible] [illegible] the eight teeth viz. to [illegible] Indra. (Kausīt. 7

[illegible]

[illegible]

The Tongue.

Jihvā

The tongue enjoys the distinction of being both a jñānendriya and a karmendriya, that is, both a knowledge sense and an action sense—rather the organ for these two senses, for by means of it we tell taste and speak. But it is the function of taste which is usually associated in connection with the tongue, and this is correct, for while the tongue is the main organ in tasting, the rest of the mouth contributing much less to our knowledge in that direction than the tongue, it is only one out of many organs engaged in the production of speech. So while the tongue is connected with speech, it is not considered the organ of speech.

Old and late Upanisads alike speak of the tongue as the organ of taste. [illegible] (Brh. 2.2.4) It is the [illegible] of all tastes. (Brh. 2.4.11; 4.5.12) By it one [illegible] the taste of food. (Kaus. 3.7) It is a member or instrument of intelligence, and [illegible] is taste of food. (Intelligence is essential for the [illegible] of this faculty, for without it one can not cognize taste. (Kaus. 3.6,7) More generally, it is one of the organs by which one may perform [illegible]. [illegible]

Among the late Upanisads, [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] vyāna. [illegible] manas [illegible]

[illegible]

Religious. [illegible]

[illegible] tilaka. [illegible] tilaka [illegible]

Niṣṭi.

Niṣṭi [illegible]

[illegible]ara.

[illegible]

The Chin.

cubuka, cibuka

This part of the head is referred to only in Yoga Upaniṣads. The cubuka or [illegible] other Yoga practices. (Yo. Ku. 2.34)

The Hair.

[illegible] bāla, [illegible] in the older Upaniṣads, that the finer nāḍīs, arteries or capillaries, are as [illegible] indestructible, the deity. (Muṇḍ. 1.6.7). Where the ends of the hairs turn

sense is the spot where the hair [illegible] the skull asunder. The [illegible] of the awakened would fill the [illegible] of [illegible] the home of the Lord, the [illegible] [illegible] [illegible] in the all [illegible] as the [illegible] [illegible] in the [illegible] of the [illegible] and [illegible] [illegible]. (Tait. 1.6.1)

[illegible] [illegible] and [illegible] by the [illegible]. The pinda or [illegible] is made from the hair. (Kaus. beg.) The hair of a woman [illegible] be [illegible] a [illegible] [illegible] [illegible] late in [illegible]. (Ib. 4) The [illegible] [illegible] when [illegible] falls on the body. (Kaus. 5.4) A [illegible] [illegible] of [illegible] the [illegible] [illegible] [illegible] the [illegible] will [illegible] [illegible]. (Kaus. 1.?.1)

When the body is placed on a [illegible], the hair of the head is to be spread [illegible] grass. (Kaus. 4; [illegible] 3)

Religious. The wearing of the çikhā has already been referred to above. The Brahmacārin, for the perfecting of his vows, leaves [illegible] or eight hairs for this çikhā and shaves off the rest, together with the beard and nails. (Kaus. 1 end.) The wise man wears his hair as a çikhā. ([illegible] 1.77) However the mere wearing of the lock is nothing, for those who have not knowledge as their çikhā have merely hair-tufts. ([illegible] 2) [illegible] and all are sometimes cut off ([illegible]) Cutting the hair in the spring is part of the sannyāsin's [illegible] sacrifice. ([illegible] 1) Shaving it off [illegible]. ([illegible] 2) In a certain form of Yoga the body is to be rubbed to the end of the hairs. ([illegible] 2.11)

The hair of the golden male in the sun is golden. (Ch. 1.6.6)

Cosmically, the hair of the head is connected with the trees, to which it goes at death. (Bṛh. 3.2.13)

[illegible]

[illegible] seems to be a [illegible] of the above word. It appears in Kaus. 2, beg., where it is stated that when [illegible]--mentality--is in the hairs, [illegible] [illegible] of self.

[illegible]

Vāla, [illegible] is [illegible] hair, always [illegible] auspicious. [illegible] is smaller than the [illegible] part of a hair. (Śvet. 1.32) The body in the heart is the size of the tip of a hair. (Śvet. 5) The shaft is finer than the [illegible] part of the tip of a hair. (Maitr. [illegible])

Topknot.

Śikhā

The śikhā, or topknot, is one of the signs of orthodox Hinduism. It consists of a small lock of hair left on the top of the head, while all the rest is cut or even shaved off. The great mass of Hindus wear it, shaving it off only in times of mourning. It is first mentioned in Mahān., and becomes of increasing importance as time goes on.

It is a gathering of hair, (Parah. beg.) to be left when the hair is cut. (Trahma 3) It is to be worn in certain stages of asceticism. These Upaniṣads do not concern themselves much with the religion of the ordinary householder, (Nārad. 2.77) such as the Ratiṣṭhas, Tahuṣaina, and Valakhilyas, (Nārad. 1, beg; Āṣrama 2,4; Phalagu), but not by the Hamsas or Paramahaṁsas, the Turīyatītas, and the Avadhūtas, (Nārad. 5. beg.; Āṣrama 4) nor by the Bhāgabhuk or higher class of yogins. (Nārad. 7.17; Kruṇaya 1; Kaṇṭhaj. 2,3,4; Parahah. 1,2; Nārad. 4.end). In general, it may be said to be considered in the higher stages of asceticism as something too worldly; hence the statement that knowledge is the true śikhā. (Paraḥ.1, 4; Śvet. 4,17) Or that being lost in meditation is the śikhā of the ascetic. (Paramp.) It is to be hornein knowledge. (Tri;. 27) Kruṇa also the command to shave or cut it off, (Parah. beg. Śāt. 1n,2; Yāj. beg) or to leave it under certain circumstances. (Parah. 1.17) When it is reserved on one's entering into the highest stages of asceticism, it is to be thrown into the water with [illegible] coconut, clothing, ete, with the words, [illegible], [illegible]. (Jābāla 7) It is to be buried either in earth or water. (Kruṇaya 7) Since knowledge is the śikhā of the yogin, the knot of hair is of no use to him. (Trahma 3, [illegible]. 7) The

personified as the śikhā of the Agnihotra. (Śrauta. 1)

Again, when born, the śikhā of the Vīra and is likened to fire. (Śāṅk. 1.12, 17; Kāṭhak. 1.1) Yet it is in connection the saying that the saliva, in Pañcāla, have flowing śikhās. (Taiṭ. M. 1.1) It is also identified with the Īśāna or soul. (Pārak. Sag.) Again, the soul is said to have three śikhās, (Mānu. 3), while inner and outer śikhās are recognized. (Pārak. Sag.) It is in the nature of śiva—that is, essentially Agni. (Śivrāja) The worshipper is to place Kāma in it. (Kāṭhak. 1.12) Rudrāṅgas, 1 to 3, are born in it of for it. (Śāṅkh 2; Rudrāṅ. end) The sacrificer is to be bound to it. (Śrap. 1.2) The mystic syllable vaṣaṭ is said to it in sacrifice of Śrāna (Śāṅkh. 1; Vārdap. 2.1) Other syllables are also used, as ēhi, ehi, ehi, ehi, svāhā. (Śāṅkh. 1)

In the symbolic body sacrifice, the śikhā is the Vāta. (Śāṅkh. 14.1)

Rudra is the śikhā of the deity. (Mahān. 35) Yajus is said to the śikhā of the Śāntarādhā. (Śrap. 2.2)

śikhaṇḍa

śikhaṇḍa, meaning the same as śikhā, is found five times in Kālor. as part of the epithet of Rudra, who is called Ṭhuo-tophkot-śikhaṇḍin. (11,21,22,24,25)

Lock of Hair.

jaṭā

Jaṭā, the common word in the later language for a lock of hair, describes the appendage of certain classes of ascetics—the Kālamukhiyas, and the Śaivas (Āgrama 3) Kāṭhak. 1 end) Such a lock is to adorn the head of the Kāma worshipper. (Kāṭhak. 2.11) Śiva himself wears one, as prakṛti. (Kāṭhak. [illegible]) Śiva also wears one—(Jaṭā. 2), [illegible] with one on the head. (Avyay. 6)

jaṭī.

The variant jaṭī appears, and it is said that the locks of the ascetic should be shaved. ([illegible])

Lock of Hair - JÛka

JÛka is another variant describing a lock of hair. Five years used. (JMuj. 3)

Alaka

Alaka, lock or curl, is once used, in Vajra., where a thing is said to be as plain as a lock of hair on the palm of the hand would be.

Beard.

Śmaśru

Śmaśru, the beard, has but little mention in the Upanisads. Hindus of the present day do not wear a beard, that being a distinguishing mark of Muhammedans, but ordinarily wear a mustache, of which there is no special mention in the Upanisads. No doubt this custom is a very old one. The only case of really wearing a beard is in one of the oldest Upanisads, where the golden male in the sun is said to have a golden beard, perhaps alluding to the rays of the sun. (Ch, 1.6.6) Later, the beard of the ascetic, who it is true, may wear a beard under certain circumstances, seems to be viewed in the light of an offering to the gods, as it is to be cut off in the spring along with the hair and nails, forming part of the ascetic's ajinajnna offering. (Aanthaj. 4) In Ahrad. 4,ard, it is commended that the beard of the twice born be shaved off.

Hairs of Body

Lomn, romn

The Indian languages to this day consistently use a different word for the small hairs of the body from the word used for the hairs of the head. Two words, lomn and romn, semi-tically but variants of the same original, are used, lomn preponderating in the Upanisads.

The intelligent soul, or prajñātman, extends to these hairs. (Aitaj. 1.2.) These hairs are a part of the animal body, (Ktak 1) and there are

four and a half crores (4,5[illegible],000) of them. (Gautha 4) It would be interesting to know how this number arrived at, but no clue is given. The hairs are said to be composed of the element earth. (Jāti.)

Figurative, &c. An old notion of the hairs is that when the body is viewed as a sacrifice, they are the barhis or sacrificial grass. (Ch. 1.16.2; Maitr. 6.1) This is also said of the hairs of a woman at the time of sexual intercourse, which is looked on as a variety of Prajāpati. (Ch.Up. 1.4.3) They are also called the sacks of the sacrificial fire. (Śāṅk. 5.2.12) And are compared to the leaves of the forest. (Śāṅk. 3.9.2) In Ch. 2.14.1 they are said to be the hiṅkāra of the Sāma chants. It will be noticed that all these citations are from the old Upaniṣads.

In the old Upaniṣads hairs are frequently mentioned in figures and comparisons. Obeying the instructions of Prajāpati, Indra and Virocana see themselves to the hairs, that is to the smallest detail, in a pail of water. (Ch. 8.8.1) As hairs spring forth from man, so all things spring forth from the Imperishable. (Muṇḍ. 1.1.17) **Proverbs**--against the hairs--"Magpies (?) grain", or unnatural, is an expression which has come down from a very early time. It is against the hairs for a Kṣatriya to teach a Brahman. (Śāṅk. 2.1.1) This no doubt owes its origin to the idea, oft repeated in Sanskrit literature, that the hairs rise with pleasurable sensations.

The hairs of a horse are once mentioned. The spirit, in going from the body to Brahma, sheds off its evils as a horse shakes off the dust from its hairs. (Ch. 8.13.1) Indra's hairs are also mentioned. Her one of them was injured in all his heroic acts. (Kauṣ.2.1)

Religious. The hair of the generic is to be cut off from the genital and private parts. (Kan. 3; Kauṭilya. 3; Aupj. 10) They are to be cut off by a sharp instrument. (Ya. Sm. 2.26,30) They should be cut in the spring, and the part of the generic is a offering. (Kauṭilya. 4) This seems to imply that this offering was made in the spring. Here, if required, the Upaniṣads further the material.

Hair of Śrīkṛṣṇa, Deva.

Animal. A connection between the hairs and Śrīkṛṣṇa, the sacrificial idea, has already been cited above. This is further elaborated in the Jaiminīya cosmologies. Hairs were produced from the skin of the primal cow, and from them in turn were plants and trees. (Jai. 1.6) They returned to Śrīkṛṣṇa-Indra. (Jai. 7.1) So, when one dies, and the body dissolves, the hairs return to vegetation. (Tāṇḍ. 7.2.13) The hairs of the sacrificial horse are plants and trees. (Tāṇḍ. 1.1.1) A late Upaniṣad volume this same thought by saying that herbs and plants were produced from the hairs of Prajāpati. (Śvā. 2)

Hair Follicles.

Romāñca

The "hair-pits", romāñca, are occasionally mentioned. In analogy of Prajāpati's hair follicles, innumerable breathings, or world germs are produced. (Trip. M. 1.1; 2.1) One who wears ashes on his body--in worship--will have as many lifetimes as he has hair follicles. (Tāṇḍ. 7.4)

Chapter VI.

[illegible]

The sacrifice comes into the [illegible] in the religious sense. The first mention of the [illegible] is in [illegible]. 7.11, where the [illegible], after receiving his feathers functions in a sort of [illegible], while [illegible] looking back a glance over the left shoulder. This should [illegible] to be [illegible] because the father, if he survives, will [illegible] to inherit in the [illegible]. The other references to the shoulder are all late. The sacred cord is to be worn from the left shoulder to the right hip. (Taitt. [illegible]; III) It is one of the parts of the body to receive the [illegible], both that of sacrificial wood and that of [illegible]. ([illegible]. 7.17,18,21; Tāṇḍya. 1)

The shoulder of the [illegible] is likened to the [illegible] or [illegible]—that is, the family. (Varāhī. 4)

[illegible]

[illegible] is used in much the same way as the last word. It is [illegible] by [illegible]. ([illegible]. 01) In [illegible], the [illegible] moving about the [illegible] of the shoulder is stopped. ([illegible]. 1.4) The [illegible] or [illegible] is to be worn on it. ([illegible]. 1; [illegible]) Or, it is to be smeared with [illegible] [illegible]. ([illegible]. 7.1) [illegible] are to be born on it. ([illegible]. 1.1).

kakud

[illegible] is a [illegible] of somewhat doubtful meaning, but there is little, if any doubt but that the reference is to the [illegible] on the shoulder, especially as it is once used in the dual, ([illegible]. 4.[illegible]), where the shoulders are [illegible] said to be prevented by [illegible]. It is to carry the [illegible], which is for the god [illegible]. ([illegible]. 4.[illegible])

Angulīyaka

The length, hastā, is equivalent to four tālas, or a cubitled arm. The tala is to be sliced from 14 by the ancient, a rather regrettable observance in India today. (Śiva. 7; Saṃhitā. 5; Sanj. 1)

Arm

Bāhu

Bāhu is an old word, often applying to the forearm merely, but in the Upaniṣads generally referring to the entire limb. In what may be called the scientific use of the word, the oldest mention is that one may live with the arms cut off, hence they do not constitute the essential part of the body. (Aitaṛ. 3.3) The next reference is that they are the especial locality where strength is found. (Maitr. 7.2) Still later, they enumerated among the parts of the body here to die. (Śānt. 1) Another late passage tells us that the hamsa or supreme spirit (paramātman) travels between the left arm and the right lip, which marks the part of the body touched by the sacred cord. (Pāṇḍ. Heg.)

It is said to be the arm of the Vaiṣṇava Anamar. (Lalit. 1.)

Religious. The present custom of holding up the arm by ascetics may be traced far back in the Upaniṣads in some form or other. The first mention is the holding up of the arm right to gone in a circle. (Maitr. 2.6) Then King Dhṛtarāṣṭra stands with his arm upraised for a thousand years in order to obtain merit. (Mait. 1.2) Later Upaniṣads enjoin the holding up the arm by the ascetic. (Śiva. 7; Tṛtīy. 4, and; Saṃhitā. 5; Paramah.) In another system of worship, the arm receives the trisūlam. (Lalit. 4.21,26; Bhand.) This frees one from sins committed by the arms. (Tṛtīy. 4.34) The revenge of rudrākṣa is also worn on the arm. (Pṛṣṭ. 7.4; Sulīla. and; 1.16; Dhyāna. 2). The last mentioned reference stipulates it to be worn on each arm. The left arm is to be grasped by the right hand in certain yoga practices. (Triśira 2) The rudrākṣa is to be bound on the arm. (Ṛṣṭ. 1.4) The yoke ṭhāna is to be employed left. (Śaṭa. Heg.)

Arm: bāhu

Deity. Bhuja is the arm of Purusa. (Ṛg. 1.1.3) The one God, in creation, has his arms everywhere. He stretches out heaven and earth with his arms and wings. (Śves. 3.3) The deity has arms. (Śāṅkh. 14) Agni had a hundred arms. (Śāṅkh. 5) Indra is vajrabāhu. (Śāṅkh. 14)

Later Upaniṣads also speak of the arms of different gods. The deity (Śiva) is said to have four arms. (Śvāṣṭ. 2.1)The deity has arms on all sides. (Dhama. 3) The first puruṣa had 1000 arms. (Sub. 7) In this connection it may be remarked that the fantastic habit of ascribing many arms to deities and heroes in later Sanskrit mythology was simply to indicate the great power of those beings. Indrāṇī also are honored. (Śiksr. 4.1) Śiva has golden arms. (Dhama. 1) Agni wears an ornament on his arm. (xxxxxxx AryLob.17) Sanskrit is called bahubhāṣā--the great arm. (Kaus.1) He who knows the Prāṇajñānīla Upaniṣad tears the soliṭarer from death by the arm. (Prāṇ. 6.12)

Theological. The arms of Purusa produced the warrior class. (P. S. 11,12; Varadot. 3) The same thing is said in gub. 1, only Bhujāṇati is the name used. In Taittiya the arms of the deity are said to be the heavenly regions. Indra and Indrāṇī are the feet and wings of the celestial bird. (Kausa. 7)

bhuja

Bhuja refers to the arm as the bending member. The references are not especially interesting. It is one of the parts of the body to receive the Brāhmaṇa. (Dhaj. 5.2) In Dhama. 1, the beam at the middle of the left arm are to receive the ash Dhama, with proper mantras.

Deities. The arms of different deities are mentioned. Thus, the prakṛti , has two. (Dhaj. 5.,6; Rāmarah, 3.100) Vāyu has four arms. (Śāṅkh. 11) The sun has four. (Rāmarah. 122,123) In Kax Upaniṣ., (Kāṭu.) Lakṣmī, (Śaṅkh.Upa.) and Agni. (Śaṅkhāt. 17) In one place Agni is said to have xxxrx two. (Śaṅkhāṭ. 14)

Cosmical. The arms of the deity are the rivers. (Varahāt. 4)

[illegible]

[illegible], comparing the [illegible] to a staff, is often used, where it will [illegible] by it - half is [illegible]. (To. [illegible] 77)

Upper arm.

bāhumūla

bāhumūla refers either to the shoulder or to the arm just below the shoulder. The triyaṃśaka is to be placed there.(Ṛṣhaj. 4.2[illegible]) The pañcāṅgulam tilaka is worn there by Śrīkaṇṭhīṣṭa, Vīrapratīka, and [illegible]. (Ṛṣhaj.)

bāhumadhya

bāhumadhya is another word, less used, to describe a part of the arm to receive the triyaṃśaka. (Ṛṣhaj. 4.[illegible])

madhya.

madhya is hardly a separate word from the last. It refers to the upper arm, and is to receive a tilaka for the wind-god, Prabhañjana, worshipped in it. (Ṛṣhaj. 4.[illegible])

Forearm.

ārma

ārma means either arm or forearm. The word appears but once, where it is said that the ārma ārma of the deceased puruṣa are the [illegible] and south-west quarters.(Ṛṣ. 1.[illegible].7)

kūrpa

kūrpa, which means the forearm, is used a few times. They are to be applied to the neck and the thighs in some of the yoga postures. (Ṛṣhaj. 10,[illegible]) The forearms of Yamāja are compared to clubs. (Yamāja. [illegible].2)

Triyaṃśaka

Triyaṃśaka, the forearm, is to receive the tilaka which remove to sessions. (Ṛṣhaj. 4.[illegible])

Elbow

aṅgulī

Aṅguli, which also is well pre-dated, but in the Upaniṣads seems to mean only elbow. It is used only in the later Upaniṣads. A throbbing in the elbow foretells death in rosy months. (Śrīj. 120) As a sign of fatigue, leaning the elbow instead of sating is mentioned. (Jrīj. 4.34)

The elbow is one of the 18 vital spots in Yoga. (Śrīj. 120) The elbows are to be kept at the sides of the navel to the position of the pupils. (Śrīj. 47,48; Jrīj. 7.16; Jīvaj. 9.13) It provides the tilaka. (Dhaj. 4.14,16) The tilaka below the elbow is for the manes and the one above for the deities. (Dhaj. 4.23)

Wrist.

maṇibandha

The wrist is the place for the fastening of wristlets, hence it is the maṇibandha. A throbbing in the wrist foretells death in six months. (Śrīj. 122) The other mentions of this part of the body enjoin the wearing upon it of the tilaka, either of sandalwood paste or of ashes, for the Vasus, (Dhaj. 4.14,16,23) or the rosary, which is to consist of 18 rudrākṣas for each wrist. (Dhaj. 7.6; Dharam. 1; Rudrāk. 1.17)

Hand.

hasta

Several words are used for the hand in the Upaniṣads. [illegible] the hands, of which hasta is perhaps the most general in its application. Beginning with the older Upaniṣads, we find that the hand is one of the senses or factors, (Chā. 2.2.2) its function being to perform works. (Chā. 7.5.3; Aitaj. 1.7; 3.3). It is the only vehicle of all works. (Chā. 7.5.22; 4.3.17) It [illegible] Udgītha, without which no work can be recognised. (Aitaj. [illegible]) Food happens even in the hands. (Chā. 3.10.1) With its object it attains to the deity in deep sleep. (Praśna 4.8,9)

Making, 7) the hand is mentioned in the familiar case of Sandila and Kapil, (Pañ. 7.2.12) and also in the case of a pitcher. (Th. 1.16.1); a metile is used in which a worker is represented as losing a heavy-handled weapon in self (ibid. (Pañ. 3.1.2)

The development of the later Upanisads is, as was to be expected, more narrow. The hand is one of the working organs , (Sub. 1,9) it is used to cover feet in. (Jaiñ. 4.[illegible]) Tanūna is in it, (Jaiñ. 1.4) and mānna in its joints. (Triñ. 5; Jaiñ. 4.[illegible])

Tentative. The right and left hands are the Vyanañjali respectively, that is, the ladle and the leather receptacle, [illegible] is viewed as a sacrifice. (Triñ. 4)

Religious. Beginning with Mahān. the later Upanisads deal with the hands in a religious sense. The first reference is, that as the hands are active organs they commit sins, (BrhU. 11,12) The mendicant must cover his hand by ribal. (Kaut. 7.17) He carries his waterflask in his hand , (Kaiva 4) the pulse that he obtains by begging.(Mānad. 2.97) Wise men are afraid of his giving into the hand. (Kaiv. 4) The hands of the dead are covered with the fifth piṇḍa of the ten offered , (Piṇḍa.x 6)

There exist the rather numerous uses or non-uses of the hands in Yoga. The ascetic should not even try to cross the rivers with his hands. (Mānad. 7. Kaiv.) The ascetic folds his hands across the body below the navel. (Triñ. 2) There are numerous uses of them in Āsanas, or Yoga postures, (Jaiñ. 1.2; Jaiñ. 3), Triñ. 15 Among others the following may be mentioned. The mere cavity is to be held by the right hand in Yoga. (Triñ. 34) They are to be used in holding the firm,--that is, in stopping the left necessarily. (Yo.10,11) They are to hold the ear and other organs in Yoga. (Jaiñ. 1.19) They are to be spread on the ground in some forms of Yoga. (Varāh. 1.17) The right hand is to be placed in one form of Yoga. (Yo., No. 11) and the Mudras (hand gesture) with feet are to be placed. (Triñ. 41) In the perfect posture

the Aliens have [illegible] hands in the world, the land [illegible], and the Highest and Lowest spread out, imitating the sole of a [illegible]. (Ṛig. 89,[illegible]) The Dravidian [illegible] the hands are spread out as an arrow. (Ṛig. [illegible]) In the Rāmāyaṇa, the hands cover the opposite [illegible]. (Ṛig. [illegible]) In the worship of Kāma, one side will be right and on the left [illegible]. (Kāma. [illegible]) The left hand is to be [illegible] with water. (Dharm. 1) The [illegible] is to receive the performance in the [illegible]. (Dev. 4)

Deities. The first mention of the hands of the deity is that he produced fire from his hands and his mouth. (Ṛig. 1.1.7) Later on, the deity has hands on all sides—including to his omnipresent spirits. (Kaṭhā. 14) The deity has seven hands, probably including east, west, south and zenith, for the cognition of the external world. (Kaṭhā. 17.2) A late Upaniṣad tells us that the moral deity—visṇu—has hands everywhere.

The hands of individual gods are said to vary in number—according to their powers or things they can bring—as two, four, six, eight, ten, twelve, eighteen, a thousand. (Kāma. 5,[illegible]) Indra has his bow and arrows in his hands—the lightning. (Ṛig. 1.3; Ṛig. 1.17) Indra is the highly handed one. (Vārāha. 1.4) Gaṇeṣa has four hands. Śakti has given gifts with them. (Gaṇ). Devī also has gifts in her hands, (Devī. 1), while the wolf, has beneficent hands. (Ṛig.) Kāma and Lakṣmī are said to bear a lotus in their hands. (Kāmaṛab. [illegible]; [illegible]) The [illegible] of [illegible] has a staff in his hand, while the [illegible] bears the [illegible] of Kāma. (Ṛig. 1.5) A peculiar passage in Ṛig. 1.4 tells us that man who reaches heaven, he is met by a troop of 300 apsarases, 100 of whom have garlands in their hands, 100 have ointments in theirs, 100 have aromatic powders, and 100 have garments, and 100 have gold or fruit in their hands.

pāṇi is closest as nearest for hand as hasta. It is used in largely the same senses, though there is a tendency to use pāṇi more for religious and formalistic matters, while hasta prevails in the secular sense. This is particularly true in the modern vernacular, Hindī, where hāth, (from hasta) is the word used in the ordinary matters of life, while pāṇi is used in connection with such sacred or quasi sacred formulae as pāṇigrahaṇa, for marriage.

The old Upaniṣads tell us that pāṇi can not be recognized in the dark. (Bṛh. 4.3.6) It is used in making a negative sign, (Bṛ. 1.15.1) and in placing things. (Śāṅkh. 12.7)

Later Upaniṣads include it among the work senses, and define its function as that of taking. (Jābāl.; Varāh. 3; Nārad. 6. Leg.) In one place it is said to be permeated by touch. (Triq. Leg.) The hand is one of the 14 powers of the body. (Dhāv.) It is connected with the element earth. (Triq. Leg.)

Religious. The taking of the pupil's hand by the teacher, and the bringing of fuel in the hand of the pupil, two symbolic acts, are mentioned in both early and late Upaniṣads. (Bṛh. 2.5.1; Ch. 4.3.3; Muṇḍ. 1.2.12; Maitr. 4.10; Daśa. 10. P. 1.1.22) The hands are to be washed after a sacrifice. (Bṛh. 1.3.6; 6.4.19) They are to be used in pleading a woman's suit of love when she will not consent to him. (Bṛh. 6.4.7) The son lays his hand on the shoulder of his dying father to receive his father's dying benediction. (Maitr. 2.15)

A later Upaniṣad, in treating of the worship of pāṇi through dhyāna, suggests taking water in the left hand and applying it to the heart. (Yogaśikhā) Some note other aspects and Yoga ideas. The aspirant is to go about pāṇipātra which may mean either with a begging vessel in his hand, or with his hand as begging vessel; the latter is more likely what is meant in the Yoga Upaniṣads. (Maṇḍala. 1; Amṛtaṇā. 6; Nārad. 1.5) They are to be dried in an

a trifle [illegible], that is, to be a stranger from the other world. (Vāgas. 17) They are not mentioned in the lists of [illegible]. (ŚĀ.18)

In one yoga posture, the gandi are to be folded between the navel and the pudenda. (Dat. 67.2; Amṛ. 13) In one posture they are to be kept on the ground. (Śāṇ. 7.11) They are to be placed on the pudenda in another posture. (Śrī. 49,50) In a third posture, they are to be held on the knees, with the left hand placed over the right. (Śrī. 49,51) In one yoga position, the big toes are to be held by them, (Śrī. 47)and they are to be rubbed against the hair in another. (Tripura 9)

Deities. References to the hands of the deity are in the middle and late Upaniṣads. The hands of Purusa are everywhere (Śvet. 3.16; Dhyāna.8) Yet he is without hands. (Śvet. 3.19; Muṇḍ. 1.1.6; Kaiv. 21; Praśn. 5; Māṇḍ. 3.14; Muṇḍ. 2; Dhyāna. 8; Nṛsiṃh. 8) In another passage the deity is said to have infinite hands. (Śrīp. 1. 2) Purusa was born from Hiraṇyag. with a pole, one million of ṣiva, in his hand. (Mahān. 2) Varuṇa has hands. (Mahān. 12.3) Viṣṇu carries a discus and a conch in his hands. (Nāra.) Agni carries a bow (Mānava. 2.12) and the vajra (ib. 2.73) in his hands. Indra also carries the vajra. (Śvet. 9) Agni carries the world pole in his hand in sport. (Kṛṣṇa) He has seven--[illegible] tongues. (Śāṇ. 9) [illegible] lightning in his face, the which [illegible] [illegible]

Kara

Kara is a late word for the hand appearing first in the Mait. Jewels are worn on the hands(Śvet. 6.16) while mana(physical) [illegible] are subtle or fence, (Śrīp.1. 2.1) and one of the forms of prāṇa. (Śāṇ.)

Religious. The word is generally used in a religious connection. The mantri is to be scripture, equivalent to pāṇḍita above. (Dhyāna. 7.8; 8.beg.; Dhyāna. 7. beg.; Dhyāna.; Vāl. beg.) Tears of the prevalik are to be held [illegible] kept out of waste. (Śānd. 7.13) The [illegible], or breath, may be drawn into the land by prayer-chanters. (Śāṇḍ 5) The offering de be presented with the right hand. (Śrīrāt. 5) They are to be [illegible] in

worship. (Vendet. [illegible]) There is also frequent mention of them in Yaśa [illegible]. They are to be used in a note on their indefinite sex in Yaśa. (Baudh. 2 Ya. Ka. 2.38) It also [illegible] they are one of the 22 vital parts of the body. (Trij, 139) They are to be shaped [illegible] if Yaśa. (Ki, Ku. 4) The fingers of both hands are to be used in Yaśa. (Bhaṭṭal. 3.9) In the [illegible] if Yaśa they are to keep the more. (Trij. 111) In the sem-posture the hands are between the knees and the thighs. (Trij. 40) In another form they are to press the right foot, (Śāṅg. 1.7.42) or to be used in fixing the feet. (Ve. Ka. 1.40) The [illegible] rosary is to be put on them, with the proper length, (Bodh. 1.22) the length of which is equal to the sitting of 2000 cows. (Trij. 7.5; Bodh. 1.ref) Finally, the hands are mentioned in mudrās, (Dhaṇ. 5.ff) and their purity referred to. (Trijata 5.1)

Dhiṣṇya. There are not many references of this type. The oldest, and the oldest use of the word, is in Ait. 6.23, where the hands of the three sacrificial fires bear one respectively to a Vāyu, Indra, and Tvaṣṭṛ. By the [illegible] of Viṣṇu's hands, celestial [illegible] is obtained. (Trij. [illegible], 2.1) Agni has a few in his hands. (Śaṅkha. 2) In the hands of the deity are said to provide the [illegible] or directions. (Varāhet. 2,4)

tīrṇa

The technical word tīrṇa is also translated here. In certain Yaśa rituals it is to be placed on the belly, heart, navel, and siddhi. (Ve. Ka. 1.4, 52)

[illegible]

[illegible], and also, seems to mean the hand. The left [illegible] is to be placed in the right [illegible] in certain Yaśa positions. (Trijata 1)

The Fist

[illegible]

[illegible] is an old word here used in the [illegible]. It [illegible] root. The first use of the word is in Ma. Ti.Ta., and it is still used in a

[illegible]

[illegible] [illegible] [illegible] [illegible] ([illegible]) [illegible]

Opened Palm

[illegible]

[illegible] hands placed together as a receptacle for water, flowers, and the like; [illegible] of homage. The word is found only in late Upanisads. [illegible] (Trip. H. 2 [illegible]) [illegible]

Palms

[illegible]

[illegible] may mean either the palm of the hand or the sole of the foot, [illegible] The word appears only in the late Upanisads, and not very often at that. The mystic syllable [illegible] is said to the palms of the hands [illegible] of the five elements. [illegible]

Palm-like

[illegible]

Use of cones.

Complexity

[illegible]

Finger

Middle, Adult

Adult, Adult, [illegible] an [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

um

ea

[illegible]

[illegible]

Religious. [illegible]

Cowardice. [illegible]

Cowardly. [illegible]

[illegible]

[illegible]

[illegible]

Lower Limbs.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Leg

Pindaṇḍī

Pindaṇḍī is an all-round, sensible [illegible], which part is usually known only of the use of its [illegible]. Some of the qualities are [illegible]. (Śaṃ. 1.1.1) [illegible] establishes the legs of [illegible] of [illegible] [illegible], [illegible] of [illegible] in the right-eye. (Śaṃ. [illegible])

Thigh

ūru

The is [illegible] the "thigh", the (Śaṃ.), but [illegible] may refer to the leg. Interest in the thigh is mainly from the religious standpoint. Still, we are told that one may live with a [illegible] thigh. (Śaṃ. [illegible]) Death [illegible] in the thigh. (Śaṃ. [illegible]) Later Upaniṣads tell us that apāna circulates in the thigh, (Śaṃ. 1.4; Śaṃ. [illegible]), as vyāna. (Triṇ. [illegible]) They are mentioned among the parts of the periodic bat. (Kāmā. 2)

Religious. The sacrificial position of the thigh is the [illegible] part of [illegible] in the dhīra āsana. (Śaṃ. 1.1.71) They [illegible] of great importance in the Tripurāsiddhānta. The thigh is one of [illegible] other [illegible] in Tripura. (Triṇ. [illegible]; Śaṃ. [illegible]) It is one of the six, or ten other parts of the body in worship. (Kāmakal. [illegible]) [illegible] in Tripura. (Śaṃ. [illegible]) Thought [illegible] to be [illegible] in Tripura in meditation. (Kāmakal. [illegible]) [illegible] concentration [illegible] with knowledge of [illegible]. (Śaṃ. [illegible]) [illegible] is not [illegible] of the thigh in yoga practices. They are used in many āsanas. (Śaṃ. 1.7; Śaṃ. [illegible]; Śaṃ. [illegible]; Vasiṣ. [illegible]) The right foot is sometimes put on the left thigh. (Śaṃ. 1.7.[illegible]) Or, the feet are to be put on opposite thighs in the lotus posture. (Śaṃ. [illegible]) Especially the soles of the feet. (Triṇ. [illegible]) Feet are to be put on opposite thighs also in the hero and siddha postures. (Triṇ. 37,48) In the [illegible] posture, the [illegible] is [illegible] between the [illegible] of the thighs. (Triṇ. [illegible]) In the [illegible] of Kāma, one should always place the left hand in the left thigh. (Kāmakal. 2.4)

[illegible]

Even [illegible], the thigh plays a part. The bread is to be drawn up through the thighs in Prana, (Kausit. 4) Air goes [illegible] the thighs to the anus. (Jaim. 1.6) They are mentioned [illegible] to the accompaniment of a certain mantra. (Kausi. 3.3; 4.1) They are among the parts of the body to receive the libation. (Kausi. 4.16, 4.21) The jet stone is employed on them. (SBr. [illegible])

Deities. The Valgas born from the thighs of Purusa. (R. S. 11,12) Give charge of men for the deity, this is repeated in Varaha. 3 and SB. 1. The thigh of Varuna is said to be heavy. (Varaha. 3)

[illegible] Symbol. The thigh of the deity is said to be Parvatas or Parvata, I. the water wind can not be determined. (Varaha. 4)

Sakthi

Sakthi is used for the thigh in a single passage, where it is affirmed that the thighs of the symbol man, or Krtyu, are the northeast and southwest quarters. (TS. 5.5.7)

Knees.

jānu

The knee is scarcely mentioned until the time of the Yoga Upanisads, there being a single mention in many slokas of the old Upanisads. The word used for the knee is jānu. Ajānu is the breadth which circumscribes in the knee. (Taij. 10; Jābā. 1.4; Jaim. 1.27) From the knee to the foot is the part of the body correlated to the earth, and from the knee to the thigh, the part correlated to water.(Taij. 134,135)

Religious. The first use of the word is in Aitar. 2.3, where the right knee is bent as the worship to obtain the highest heaven. Still more intimate use is in connection with various yoga postures. (Taij. 2; Jaim. 2; Jābā. 1.7) In one position the head is put on the knees. (Taij. 11) The knees are left of [illegible] in certain positions. (Tej. 42; [illegible]) They are left in the lotus position. (Dhyana [illegible]) The knees are [illegible]

Transition

to be found in Ṛg. (ṚV). [illegible]

The knee is one of the 16 vital spots in Yoga. (Trij. 120; Yāj. [illegible]) It is one of the 12 points on which the mind is to be concentrated in worship. (Dhārana. [illegible]) [illegible] given the location of [illegible] lotus. (Yāj. [illegible]) In breathing, air enters the body from the thigh, and goes thence to the lower leg. (ṚV. [illegible]) The breath is also drawn up through [illegible] in Yoga. (Agni. [illegible]) The knee sometimes resembles the tibia. (Yāj. [illegible]) The yat mātra is employed on them. (Saul. Leg.)

Devotee. Rāma has his hands on his knees—thus this is the correct attitude for worshippers. (Dhārana. [illegible]) The knee of Vāsuki is worshipped. (Sarvāṅg. [illegible])

Mythical. The knee of the deity is Dhara. (Varāhā. [illegible]) Indriṇī is on the knee of the mythical bird. (Dhā. [illegible])

Lower Leg

Jaṅghā

Jaṅghā, though an old word, is not found in the earlier Upaniṣads. It means to mean properly the lower leg, below the knee, but it also means off towards the part of the leg above the knee. Apāna circulates in it. (Yāj. [illegible]; ṚV. [illegible]) Kill the priests, the legs are called Indrovāhī. (Agni. [illegible])

Religious. The middle of the jaṅghā is one of the 16 vital spots in Yoga. (Trij. 120; Yāj. [illegible]) Concentrating the mention is given the analogy of monkey legs. (Yāj. [illegible]) Of course the leg figures in breathing. Breath is drawn up from the feet through them. (Agni. [illegible]) In the Prasnopaniṣad air passes through them from the knee to the trunk. (Praśn. [illegible]) Occasionally they resemble the tibia. (Yāj. [illegible]) The yat mātra is employed on them. (Saul. Leg.)

Heroes. The legs of heroes are superior. (Sarvāṅg. [illegible])

Mythical. The legs of the deity are [illegible]. (Varāhā. [illegible])

Ankle

gulphā

gulphā, the ankle, does not appear in the early Upaniṣads, and its use is consequently in the main connected with Yoga practice. It is one of the parts of the body born in fire. (XbrU 1) The ankle of the foetus develops in the fourth month. (Garbha 3) It is protected by vyāna. (Triṣ. 61; ṚMṛ. 1.4; ṚrTṛ. 4.37) A throbbing kaṇḍa in the ankle foretells death in six months. (Triṣ. 81)

Religious. The ankle is one of the vital spots in Yoga. (Triṣ. 123; ṚMṛ. 1.1) The breath is drawn up through the ankle in Yoga. (Maṇḍ. 6) It is used in many Yoga postures. (ṚMṛ. 1; ṚrTṛ. 3; VarṚh. 1.17) Especially the ankles are to be so placed as to come in contact with or be crossed on the private parts. (ṚrTṛ. 2.36; Triṣ. 41) In omniscience the sound is to be proved by the ankles. (Yo. Up. 1.42) In another, the ankle is used to close the anus. (Triṣ. 38) They are to be crossed, back to side. (Triṣ. 36)

Deity. The ankle of Varuṇa is said to be concealed. (Vārāha. 3.2)

Foot

pāda, pada, pad

The number of references to the foot is considerable, beginning with the ancient Upaniṣads. The most common word is pāda, with its variants, pada and pad. No attempt is made to separate them here. The earliest references to the foot connect it with the function of motion. It is the only vehicle of all motion. (Maitr. 2.6.1; 4.1.12) Maitr. 1.7 also describes it as one of the senses, whose function is motion. It is independent and food for its functions, as food becomes motion in it. (Taiṭ. 7.12.2) It is a member of the intelligence, through which it performs the functions, and without which it can do nothing. (Maitr. 7.3, 7,7) With its motions it attains to the Self. (Praśna 4.8,9)

Other references to the foot in this existing sparśa sphere, but must along the sense line. The foot is a person, with the powers of motion.

Footnotes

(Bhā.5; 5); Bhā.7.; Śrad. 6. Leg.) In one passage ~~anthe~~ is asserted to be in the feet, (Śāṅg. 1.4) though perhaps more correctly, ~~ādhāra~~ is said to be in the feet and the pristha. (Śrī. 4.12; Śrī. 4) The feet are one of the forms of ~~prāṇa~~. (Bhā.7.) or one of the 16 powers of the body. (Bhā.) The feet are connected with the element earth, (Śrī. 1.Leg.) especially the part from the knee to the feet. (Śrī. 1.4) They are said to support the quality of form. (Śrī. 1.Leg.) The soul, like the body, is said to have four feet, that is, the four states of the body, waking, dreaming, sound sleep, and the "fourth". (Māṇḍ. 2.7 ff) The feet of the embryo are established in the third month. (Garbha 7) Nrsp. 4. I have (the instructor and) touched (your) feet.

Figurative. The feet are the chariots in the body sacrifice. (Śāṅg. 4)

Religious. As a rule, passages in which the feet have a religious connection are late. The earlier ones state that sins may be committed by the feet. (Mahān. 71,72) Yamina is also made of one's setting his foot forward in the future world, when he ascends on the couch of Druḍha. (Śāṅg. 1.3) The deity is said to be lord of the footed and fourfooted creatures. (Śat. 4.12) Taittiri 3)

In Yajus there is much mention and much use of the feet. They are to be dried in to a battle-drum in his members. (Yajus. 12) They should be washed up. (Yajus. 2) They are used in various Yajus. (Śāṅg. 1.8) Sometimes the injunction is simply to extend them or keep them on the ground. (Varāh. 2.42; Śāṅg. 33) They are sometimes to be tied or held firm by the hands. (Śr. Ka. 1.4; Śrī. 33, 10. 2. 17) While the right foot is on hold, the left is pressed against the yoni, which would seem to mean the lower part of the abdomen about the genital organs. (Śāṅg. 1.9.12) The last verse specifies that the back of the left foot is to be employed. The foot are to be held out stiff in the ~~[illegible]~~ position. (Śrī. [illegible]) Sense, all is breathed into the feet. (Śrī. [illegible]) Thought or attention is to be concentrated in the feet in worship, they being among the chief parts of the body. (Śāṅkha. 2.12,27,17) Salutation to the soles of

[illegible]

and [illegible] gives the analysis of [illegible] [illegible], in the feet proper of [illegible] [illegible], and in the joints of [illegible] [illegible]. ([illegible]. 1.3)

The feet possess the [illegible]. ([illegible]. 4.14,22) and also the [illegible] of [illegible], ashes, [illegible] [illegible] [illegible]. ([illegible]. 1.30; 4.1) Ashes should be used from the feet to the head. ([illegible]. 1) The [illegible] [illegible] in one's feet, that is the [illegible] applied to the feet under the same [illegible]. ([illegible]. 4.24)

The [illegible] [illegible] [illegible] [illegible] where feet are [illegible]. ([illegible]. 4. end) The feet of the [illegible] are [illegible] [illegible]. ([illegible]. 16) The feet are [illegible] in [illegible]. ([illegible]. 7,7)

Deities, &c. The word feet is applied to the deity, usually in a more or less figurative sense, especially in the old Upaniṣads. Such a use is found in Ch. 3.18, where the four feet of the deity are said to be speech, breath, sight and hearing, when he is considered from the individual standpoint, and fire, wind, sun, and quarters, when viewed from a cosmical standpoint. Ch. 4.5-8 also [illegible] this subject. In an allegorical description of the deity, he is said to [illegible] on a single foot. ([illegible]. 4.2) Again, the earth is the feet of the universal soul. (Ch. 5.18.2; [illegible]) The feet of [illegible] are all things. (Ch. 3.12.6)

Then take the passages, beginning with R.V. where Puruṣa is said to have a thousand feet. ([illegible]; Śvet. 3.14; [illegible]). One of these feet constitutes all beings, the other three are in the sky, immortal. ([illegible]
Here four feet are assigned to him.
7,8) In the commentary on this passage, these "three feet" is said to mean the [illegible] of the [illegible], in the [illegible] way, ([illegible]. 1.4, 5) while the fourth foot is the final place of all deities, [illegible] and [illegible]. ([illegible]. 1.7) Another [illegible] speaks of the [illegible] feet of [illegible], [illegible] the world. ([illegible]. 4) This has been already taught in the [illegible] passages, quoted above. The feet also are referred to again in [illegible]. 4. 2, where they are said to be [illegible] [illegible] of [illegible].

There is no mention

Chapter VIII

[illegible]

to

[illegible]

[illegible]

[illegible]

[illegible]

Testicles--Private parts.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

From the derivation, [illegible] would mean the male organ. The word does not appear in the old Upaniṣads, and its use is exclusively in religious matters. [illegible] passages in the Yoga Upaniṣads are all for a religious purpose. The hands of the [illegible] are to be placed between this and the navel, [illegible] posture. [illegible]

[illegible]

[illegible] is another common word in the late [illegible] for [illegible] organ. It will now be in Tiga, not many of the passages in [illegible] which relate to the problem in the helpful reference to other organs. This knowledge is [illegible] to the [illegible] function of tiga. It is [illegible] as a part of the [illegible] body. (Kaul. 1) [illegible] [illegible] (Tri. 1.1) or [illegible] (Tri. 1.2) runs to the [illegible] [illegible]. (Kaul. 1.6; Tri. 7) It is located in the region of the body known as [illegible]. (Yo. Su. 7) The [illegible] is two fingers above it, (Yo. Su. 14) and the middle—one called the [illegible], two fingers below it. (Kaul. 4; Tri. 1.7; [illegible]. 1.[illegible]) The [illegible], which is practically the same, is between it and the [illegible]. (Yo. Su. 1.[illegible])

It is one of the 12 vital spots in yoga. (Kaul. 1.8) It is to be restrained in various Yoga postures, chiefly by putting the foot or ankle over it. (Yo. Su. 14; Kaul. 3.7; [illegible]. 7.1) In the posture the mind is kept on it. (Tri. 4) In Yoga, a great tightness said to extend the fingers below, that is, to the middle. (Tri. 7; Yo. Su. 19)

[illegible]

[illegible] is a derivative from the same root as the last, and is practically a variant of it. It is one of the 12 vital spots in Yoga. (Tri. 1.10) A throbbing in it foretells death in a half month. (Tri. 134)

[illegible]

[illegible] properly means the tip or end of the penis. It is mentioned only in some late Yoga Upanisads, where it is to be squeezed by the anus in various postures, and as the [illegible]. (Kaul. [illegible]; [illegible]. 3.9,4; Tri. 44-45; [illegible]. 1.[illegible]; [illegible]

[illegible]

liṅga

liṅga has as its primary meaning sign or mark, and is all used as well in the world literature in the sense of the male organ. But it is in modern use in this sense in the vernaculars of India, and especially for the phallic emblem of Śiva, the ordinary name for Śiva. It would seem that the use of the word in this religious sense has spread its spread to the peoples. The [illegible] sakra is in the region of the liṅga. (No. [illegible] 3.10) The artery sukā goes to the region of the liṅga. (No. [illegible])

Air is to be drawn from its tube—probably the artery sukā—in the form of liṅga. (Śrī). [illegible]) The wise ascetic wonders as if not having any liṅga. And the state of being without one pleases the gods. ([illegible] 4.[illegible],[illegible]) As bodily defects prevent one from becoming an ascetic, it is evident that the meaning is not castration, but rather to be void of passion in regard to the use of the organ. One may attain numerous liṅgas by pulling [illegible] long sakra as the body, that is, by worshipping Śiva. (Śrīvid. 4.11)

A great liṅga, (mahāliṅga) is said to be in the midst of the [illegible] fading tank. (Ib. No. 7)

Devices. The liṅga of Śiva is considered pantheistically in [illegible].2. That of the lady is said to be sakti or creation, in [illegible]. 1.

Pañcāsya Śaiviṭhas.

aḍhas

Aḍhas is the earliest distinctive word appearing in the literature for the female organ. It is said to be śrī. After the creation by Prajāpati, he worshipped it, hence the morality of the organ, or aḍha [illegible], was carried on in the days of Śāṇḍ. 1.4.2.

bhaga

Bhaga also appears in but a single passage. It is said that [illegible] people ādhā in [illegible] [illegible] bhaga from which he was born. ([illegible]. 7)

[illegible] —[illegible].

[illegible] is used in a possibilistic passage in [illegible], where the body is said to have emerged from this discussing place, but already parted.

avākyākāśa

The avākā avākyākāśa, the unutterable place of space, is referred to -one- in a possibilistic passage in [illegible], where it is said to be like the sound of an injured drum, [illegible] of self split in two, covered with [illegible] and [illegible]. [illegible] is successionally said to there are four planes in it.

Nābhi--Lower Abdominal Region.

yoni

Yoni has a very general and varied meaning. At times it refers to the womb; at times to the vulva or female organs generally; in many cases it is used in the sense of source or origin, without any reference to the body at all. In the late Yoga Upaniṣads it is used in a still different sense here, referring evidently to the lower abdominal region of the man. The passages where the word refers to a part of the body are included here as well as a few of the figurative passages.

Yoni, as the birth place or source of origin is best described in Section 4. The feature is referred to many times. When released from this life it goes to Śiva, Nārāyaṇa, or Prakṛti, or learns Sāṅkhya or Yoga. When it enters the loka of the yoni it experiences great pain, which causes it to forget all previous births. From Maitr. 2.2 we learn that there are 84 lākhs, 8,400,000 yonis or forms which the soul may be born in. The yoni is said to be in the heart. (Yo. Tu. 14) The Sushumna is sometimes referred to as a centre. (Śaṇ. 1.1.21)

Moreover, the yoni is said to be the flame of the sacrificial fire. (Śaṇ. 1.5.12; Ch. 5.5.1)

It is also said that the yoni may be enjoyed in a spiritual state without soiling of the body. (Cr. 1.19.9) The Śrutis, here Prana, covers the yoni in a bodily form. (Aitha. 1.7) It resembles, not in fear from the

[illegible] of space. (Aang. 1.7) The fully raised soul [illegible], and [illegible] of witness beings--all that has departed is the soul. ([illegible])

Figurative. A few more figurative uses may be pointed out. The [illegible] is the flame of the sacrificial fire. (Kaus. 2.2.12; Sh. 1.6.1) The tendon is the yoke of the Agnihya, which has the injured [illegible] [illegible] own yoke. (Kaus. 2.4.1) This seems merely to emphasize the personal impulsiveness of the short cuts of the Brahman.

In the late Upanisads we read that prana is the soul of the universe. (RUmay. 76) The Atma is the yoke of all. (Kaus. 4.1; Sah. 6) The earth is the yoke of the fetty. (Mahan. [illegible]) Again, Brahma is the yoke of living creatures and of the universe. (Mahal. 7.1,4)

Religious. There are a few passages where the word is used in connection with rebirth, and where the application is more or less additional. Old is the idea that the good will obtain good yokes. (Ch. 5.10.7) Then comes the statement that the charge remains attached, or is returned to, good and evil yokes. (Mait. 7.2) Sinners are born in yokes of inferior yokes. (Mahal. 7.20) The followers of the Aitareya Upanisad will be freed from further dwellings in the yoke.

In the late Yoga Upanisads, as already stated, the yoke and its is the lower abdominal region of the male. It is said to be between the [illegible] and the [illegible], in the anal region. It is called [illegible], and in it is the great [illegible], [illegible]. (Yo. Su. 6.7) In one passage, it is said to be supported by the left heel, (Tej. 4.) but usually by the left foot, or heel. (Yo. Su. 3,4; [illegible] 1.7.1; 1.7.4) It is coupled with the anus in Yoga practices. (YaKU. 1.7)

Yokes. The Gunas are here the [illegible], which is called [illegible]. (Sarv 5,5) Man's [illegible] is self-created. (Dhyana 7,17)

Medical. The yoke of the [illegible] is the [illegible]. (Sus. 1.1.1)

[illegible]

[illegible] seems to [illegible] properly [illegible] it [illegible], but [illegible] has [illegible] coming. [illegible] is [illegible] [illegible] world, not [illegible] for [illegible]. A [illegible] from T. P. 1.27.2 is [illegible], [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] in the world and [illegible] all the [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] of the belief so often expressed in [illegible] and elsewhere, that [illegible] [illegible] [illegible] [illegible], knowledge, especially in religious matters, ought to precede [illegible] before birth. A little [illegible] the above, it is said that Trojjhall, as [illegible], moves about in the world. (Trojas 2.1) Brahman is in the world. (Jvas, 1.1) [illegible] Brahman is as if surrounded [illegible] world. (Bhgta. [illegible]) Trojjhall [illegible] in the primal egg. (Bhgta. 1.20)

In the pessimistic thought of our philosophers, bondage in the world, which is connected with [illegible], is something greatly to be [illegible] and to be avoided if possible. This is discussed some in the late Upanishads. The sanyasin feels [illegible] in the world. (Bhat. 3.5, Advay.) [illegible] [illegible] become free from future bondage [illegible]. (Jvas. 2) The [illegible] [illegible] free of the world. (Jvas. 4) [illegible] the world on. (Bhat. 2) Salvation from it may be obtained; (Bhta. 1) especially by knowledge of the Jagdish (pantheist). (Jvas. 7) In this connection may be mentioned the [illegible] passage in T. 6.14.1, where there is a prayer that one may not stand in the [illegible], [illegible], [illegible] thing, [illegible] [illegible] to refer to the world.

The world [illegible] is mentioned in Bhta. [illegible].

Trojjhall is said to [illegible] in the world. (B. [illegible]. 11; Bhta. [illegible]

The Internal Sacrifice.

The statement, that the Upanisad speaks tentatively and more that [illegible] is problematical, imaginative, and uncertain, does not [illegible] of the material parts of the body. To begin with, in Upanisad times, even in medical circles there was not much knowledge of the interior of the body. Theories largely took the place of knowledge and of facts. Naturally the ignorance was greater in philosophical circles, and this ignorance lengthened as time passed on. One acquainted with India and life and the Indian mind can not but feel that there was little connection between the doctor and the philosopher. The well nigh necessary of the expulsion of the Asvins from the sacrifice of the gods, because they were physicians dealing with all classes of men, signifies the feeling in regard to medical men, even at an early time. With the passing of time and the rise of Jainism and Buddhism, the horror of taking life, handling the dead, and mutilating the body grew, so that the opportunities for real knowledge of the structure of the body constantly diminished, and especially in religious circles, where this feeling would be strongest.

In early times, the use of animals in the sacrifice would help to convey real knowledge of the structure of the body. The [illegible] passages in the oldest writings may be especially helpful in this connection. But the writers of the Upanisads had very little real to animal sacrifices. There is a single [illegible] passage in the opening section of one of the oldest Upanisads; later sacrifices are of the pal type, or some one is substituted for the actual sacrifice. The general tendency of the Upanisad writers is to spiritualize the sacrifice, or to substitute something else for it. This might be knowledge, or contemplation. In the late Upanisads, the practices, and the use of the rosary, of secret words of hymns, and the [illegible], were adopted, as they are today, in the place of sacrifices. [illegible] of course, some of the very late Upanisads are very recent indeed. With these practices, very superficial would be paid to the exterior of the

Internal organs

[illegible]

[illegible] Hp. 1.1.1 mentions some parts of the sacrificial victim i.e. trun, which are not mentioned elsewhere. Later writers seem to have fallen back on what earlier writers had said, adding not facts, but speculations to make out what they must have felt was sound information. The one Upanisad which which is more accurate in its general treatment of the body is the late Garbha, which in parts has the appearance of a medical treatise.

The heart

हृद्, हृदय

हृद and हृदय are the ordinary words for heart, the one being merely an extension of the other. They are here used in the same way, and will be treated here as one word. Etymologically the word is not identical with the ordinary Indo-European word for heart, which seems to be present in the first element of प्रवृद्ध, फलक, cf. Lat. cōrdis, yet it seems to be connected, and also has been treated as if it were a stylism of the original word. This is noted here to emphasize the fact that the religious mind tends to make the heart from its supposed function as a sensual organ, and to influence that idea is a very common one in the Upanisads. The Indian idea of its description is, rather that of the Dungee farm, is found in Hp. 2.3.7, where the organ is said to be called हृदयम् instead of हृद् + मनस्, that is, he has to be in the heart. This is about as close as the Indian etymology. It is expressed in a late Upanisad, Prasna 4.

[illegible]

According to Ṭg. 1.7, [illegible] is composed of the three [illegible] and [illegible] [illegible], to living, to glow, not to go, the [illegible] [illegible] pṯ, to go, is meant by the [illegible], the [illegible] being simply the [illegible] termination of the tonjiated noun.

Just what physical organ is meant by ḥṯ? A reader of the Ḫpuniqeh is impressed quite as much by the parts of the body not mentioned as he is by those which are mentioned. For instance, in all the Ḫpuniqeh literature the lungs and liver of man are not mentioned at all. The only mention of them is contained in the list of parts of the sacrificial horse in Ṭḫ. 1.1.1. This gives rise to the opinion that the ḥṯ was used as a general term for the vital organs--those of the thorax whose real nature and functions were not known to the writers of the Ḫpuniqeh. Careful study of the uses of the word strengthens this opinion. It would seem that while ḥṯ was sometimes used for the heart alone, at others it was used for the heart and lungs taken together, as might well be done from their being so closely connected. In other places Again, the word seems to have been still more general.

As far as the early Ḫpuniqeh are concerned, it is best to take them up chronologically to get their teaching in regard to the heart. The Ḫpuniqeh cut its dual function, physical and psychical. In Ṭḫ. 4,1.7 the quartic identified with Ṭrmnk, on the ground that a person without a heart is of no use--there can be no such thing as a person without a heart. It is the body and resting place of all things--all things rest in it. With the main thought here is no doubt psychic phenomena, which are supposed to occur in the heart, there is probably some reference to physical life also. From the purely physical side, the heart is the place of origin of the arteries. The elastic nature of the tam artery, which will be discussed later. In Ṭ. 5.5.1,5 we are told that 100 Arteries originate from the heart, and this is repeated in Aqht and later Ḫpuniqeh. According to Ṭḫ. 2.1.13, 70,000 arteries proceed from the heart and spread throughout the entire body. The repeated

[illegible]

[illegible] here is not that the different systems give different numbers of arteries, but that in both systems they proceed from the heart. Kauq. 4.19 also testifies that the arteries spring from the heart. [illegible] these and other passages the heart is considered the abode of the soul, and the arteries [illegible] connection with the external world, or the place where it retires. The heart is also supposed to be the [illegible] place of the women, hence a son who greatly resembles his father is said to seem as if he had slipped from his father's heart. (Bṛh. 2.5.22) There is no reason for supposing that this passage is not to be understood literally. The expression of a soul's being born from a parent's heart is also used in Bṛh. 1.4.3 and Kauq. 2.10,11.

In the next cycle of Upaniṣads—Maitrī, Jābāla, Śvetāśvatara, [illegible], and Mahānārāyaṇa, we find a more detailed description of the heart. It is as follows:

"And the heart also is like an inverted lotus bud. It remains at the distance of a span below the neck, where the navel. Bound with a network of arteries, it shines as the great abode of the universe. It hangs like a bud, stretched about with arteries. In its extremity is a minute cavity (agnira) in which all things have their stand. In the midst of it is a great fire, shining in all directions, facing in all directions. It is the first eater, it consumes as the divider of food, not becoming ill, wise. Its rays are spread in all directions, laterally, upwards, and downwards. It warms the body from the sole of the foot to the top of the head. In the midst of it an upward point of flame separates upwards. It shines forth as a line of lightning from the center of a blue cloud, slender as the stalk of a lotus, yellow, it shines, like an atom. In the midst of this point the Supreme Spirit is found. It is Śaṅkara, Śiva, Hari, Indra. It is imperishable, supreme, self-shining. (Mahān. 10.7)

This description is in verse, and the quoting of more verses as it

Heart—cont

How much is to be taken literally and how much figuratively. It is assumed that the passage is in the main literal. Again just what is meant by puṇḍa-rīka it is translated above as lotus bud. Rīka used in this connection, may mean the bud, the pulpa, or the seed receptacle of the flower. This last can hardly be meant here, so the question resolves itself into determining how far opened is the lotus bud to which the heart is compared. Is it closed up tightly, or more or less opened? For it is reasonable to suppose that the comparison of the heart to a lotus was originally based on observation. The writer may be referring to the heart alone, which does indeed somewhat resemble a tightly closed lotus bud. But if the lungs and heart be taken together, and the comparison made to a lotus fully expanded, the resemblance is much more striking. The lobes of the lungs are very suggestive of the perianth of a lotus in this case, but if the heart only be considered be referred to by hṛdaya, it is to be noted that the auricular appendages only very slightly suggest the perianth. In this connection one may note the later Dhyān. 14, where the heart is compared to a banana blossom, not unlike an inverted lotus in general shape, and quite suggestive of the lungs.

The above passage indicates the position of the heart, above the navel and a span below the neck, with quite sufficient accuracy, in view of the poetic character of the passage. The roseate of flame, is, of course, wholly imaginary from a physical standpoint, though not inappropriate when one considers the relation supposed to have existed between light, tejas, strength, and heat, all of which were believed to have more or less connection with the heart. The arteries are merely mentioned here, and the adjective used in regard to them, [illegible], is not very explicit in expressing their relation to the heart. The arteries here mentioned may perhaps be those of the heart itself--the coronal arteries and their branches, and even the bronchial tubes, for the word [illegible] would include any tubular organ. But it may just as well be taken to mean the whole arterial system, with which the

[illegible]

writer was no doubt but poorly acquainted. The sixth [illegible] may refer to one of the ventricles of the heart. Though their knowledge was imperfect, the writers of the early Upanishads must have known something of the structure of the heart, very likely by report, tradition, or the teaching of old nurses, and the frequent reference to the space within the body could not be wholly a matter of the imagination. It would be very odd, too, to be only partially informed in regard to the exact number and size of the cavities in the heart, the more so as all of them except the left ventricle collapse rather readily.

The dual service of the flame will be noted. Being the chief organ of the body, the heart contains the chief fire. It is natural for it to be the first or chief devourer of food, which it sends in all directions to the several parts of the body. It need not be supposed that this infringes on the duty of the stomach, for the function of this organ is the cooking, [illegible], of the food. The radiation of the heart rays in all directions warms the entire body. As the word here translated rays, [illegible], is sometimes applied to the arteries also, its use here may be a trifle ambiguous, and the word may perhaps refer to the arteries which center in the heart. The point of flame which is in the midst of the heart, and is the abode of the supreme spirit, is of course wholly imaginary, and is brought in to agree with the writer's theory of the nature and location of the soul.

The next group of Upanishads, [illegible], add little to this description. There is a further development of the treatment of the arteries, but the chief addition is found in Mait. 7, where the heart has a hole of [illegible] with the two eyes, [illegible] forehead [illegible] shall in them have their union in the heart. There there is a ball of blood which [illegible]. This would seem to be refer to the clot of blood so often found in the heart after death, which the writers of the Upanishads might have by report, though they might not see it, even in [illegible].

[illegible]

One more general description of the heart follows, taken from [illegible] Upaniṣad, (III. [illegible]) While dependent in large part upon earlier descriptions, these have been elaborated and mixed up in a way that makes this Upaniṣad peculiar [illegible], for the [illegible] are multiplied [illegible]. "In the [illegible] of the heart is a mass of flesh and blood, and in it the [illegible], the lotus, [illegible] opened manifold. There are ten pidafs in the heart, in which the prāṇas dwell. When it (the ātman) is united with prāṇa it sees rivers, cities, and many diverse things. When united with vyāna it sees gods and ṛṣis. When united with apāna it sees Yakṣas, Rākṣasas, and Gandharvas. When united with udāna it sees Devaloka, Devas, Skanda, and Jayanta. When united with samāna it sees devaloka and wealth. When united with [illegible] it sees visible, unseen, heard, unheard, eaten, uneaten things, everything. Now each of these ten (pidafs) becomes 100 arteries, and of each of these there are xxx 72,000 branch arteries, in which the soul sleeps and makes sounds. When it sleeps in the second sañkoṣa (sheath, i.e. [illegible]) it sees this world and the other world, and understands all sounds. It is called Saṃ[illegible] ([illegible] soul). The prāṇa protects the [illegible]. The arteries are of green, blue, yellow, red, and white, and are filled with blood. Now in this [illegible], like a [illegible] manifoldly divided, just as a [illegible] divided, are the arteries called hitā. In the heart space, the [illegible] [illegible], the [illegible] [illegible]. Then it sleeps in the [illegible] and [illegible] there are [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. It is a brilliant being, [illegible] itself. This [illegible] is [illegible] [illegible] [illegible] each [illegible] is [illegible] the [illegible] state." [illegible] from [illegible] [illegible], but the [illegible] in the [illegible] is different. The [illegible] of the [illegible] Upaniṣad [illegible] in the description of the heart.

branches, and in each of these 72,000 tributaries. Mait. raises adherence in Ch. thought with corruptions, for its says that 101 arteries rise up from the heart, and numerous others go downward. One of the arteries springing from the heart--the chief one--goes as far as to the eyes. (Chānd. 7.11) Ch. 3.6.2 has already mentioned more loosely that the arteries proceed from the heart, while Kauṣ. 4.19 informs us that one sleeps in these heart arteries. A late Upaniṣad, corrupting Praśna, says that ten arteries proceed from each of the ten clefts of the heart; from each of these springs 72 branches, each of which is subdivided 1000 times . (Sub. 4) Still another late Upaniṣad says that the artery Sarasvatī extends to the heart from the nose. (Yo. Ka. 139)

The heart is the seat of the mind . (Bṛh. 3.9.2, Maitr.) Manas came from and again returned to the heart of the first man. (Ait. 1.4, 2.4) The heart is of course the abode of all intelligence. By it one cognizes the deity. (Kaṭha. 5.9; Śvet. 3.13; 4.17,20; Muṇḍ. 11) One knows with the heart.(Muṇḍ. 3.18) The puruṣas is identified with knowledge and dwells in the heart. (Bṛh. 4.1.7) It is the site of all knowledge. (Bṛh. 2.4.14; 4.1.12) The heart is the support (pratiṣṭhā) and vehicle, (āyatana) of all things, for all things rest in it. (Bṛh. 4.1.7; Muṇḍ. 13.2; cf. Brahman 4) Ch. 7.2.1 and 7.7.1 look upon the heart as the scene of mental activities. The mind must be restrained in the heart until it comes to an end, that is to knowledge or liberty. (Mait. 6.34.3) Naturally, the senses dwell in the heart along with manas, and they all must be restrained in order to obtain Brahman. (Śvet. 2.8) Rūpas--the term may be technically considered equivalent to colored extension, are located in the heart, and the heart recognizes them. (Bṛh. 1.5.20) Faith, truth , and speech are located in the heart. (Bṛh. 4 3.9.21-4; Muṇḍ. 2.2) This refers to the fact that nature is viewed subjectively, and heart is here equivalent to our word mind. Manas, generally translated mind, has with the philosophers a more limited function, namely, the

[illegible]. All things, lokas, are formed [illegible] heart. [illegible]

The heart is [illegible] granthis, [illegible]

[illegible] caitanya. [illegible] vasanas [illegible] pasas [illegible] Ahaṅkāra [illegible] samādhi, [illegible] granthis [illegible] jīvanmukta. [illegible] The granthis, and [illegible] desires, are also mentioned in Trip.M.2.1. These granthis are strong, and proceed from [illegible] vijñāna- [illegible] tapas [illegible] Virāṭ [illegible] heart. (Trip. M. 2.1)

At the time of [illegible] prāṇas, [illegible]

the semana naturally results from the idea that they are entities with a separate existence, but the illumination of the heart is more speculative.

A variation from the ordinary teaching in regard to the time of deep sleep is found in Brahma 5, Bṛhaj. 5.hap., where the soul is said to retire to the heart in the time of suṣupti. The older Upaniṣads send it to the arteries then. Parah. tells us that the heart is the abode of the soul in svapna-dream sleep.

The heart is the especial abiding place of the ātman.(Ch. 3.14; 14.3,4 8.3.3; Bṛh. 4.1.7; Praṣna 1.9; Muṇḍ. 2.2.7; Mait. 2.7, 6.30, 7,7) The heart is Brahma, the site of all beings. (Bṛh. 4.1.7; 5.3.1) It is the Ātman.(Ait. 3.3) It is the vajrālo-Āyatna, of the ātman. (Bṛh. 4.1.7) It is the highest Brahma, and the heart does not desert one who worships Brahma with the true knowledge. (Bṛh. 4.1.7) The heart is the abiding place of Brahma. (Mait. 7.17) The pale colored bird, the haṇsa, that it, the ātman, dwells in the heart. (Mait. 6.34) The puruṣa or antarātman always dwells in the heart of creatures. (Kaṭha. 6.17; Śvet. 3.13, 4.17; Bṛh. 4.3.7; 5.4.1) In the last passage this puruṣa is identified with the mind, and is said to be the size of a grain of rice or barley. In a later Upaniṣad the deity in the heart is said to be the size of a hair. (Śiras. 6) Brahma abides in the heart. (Mait. 7.11) The spirit in the heart is said to be honey. (Bṛh. 2.5.10)

Middle and late Upaniṣads express the same things, with small usual variations. The heart is the abiding place of Brahma. (Dhyān. 13) Nārāyaṇa dwells in the heart. (Nārāy.) The deity is the light in the heart. (Ārṣeq) Light and all the deities are in the heart. (Brahma 2) The deities are always in the heart. (Tripura 4; Dārāra, Para. 15; Ahṣa; Jābāl. 2) Under the name of Tripura. (Tripura. 1.2)

A few anatomical references from the later, chiefly Yoga Upaniṣads may be mentioned here. The heart is in the midst of the annamaya kośa or food portion of the body, with its arteries, like a lotus flower. (Yog.7) Its chakra is the maṇipūraka chakra. (Dhyān. 3) The anahata chakra is in it.

Heart-hrd

(Yo. Ka. 3.11) Prāṇa is in the heart, or it is the lodgings of prāṇa. (Yo. Ka. 23; Śrī. 3.[illegible]; Triṣ. 70) Even in quadrupeds, the prāṇas gather together in the heart. (Triṣ. 63) The heart is correlated with fire in the relation of the body to the elements. (Śrī. 3.4) In the heart of animals there is a flame of fire. (Śāṇḍ. 1.1.1)

The fire in the human heart makes a sound. (Mait. 7.11.2) The body fire, which carries on digestion, is half moonshaped in the heart, and likened to the dakṣiṇa fire. (Kaṭhā. 11.2) This fire is also referred to in Prāṇāg. 2) . [illegible] place in the heart (Maitr. 6.17)

Figurative. As a sacrifice, the heart is connected with the Gārhapatya fire. (Ch. 5.18.2) Later, it is said to have the dakṣiṇa agni in it. (Garuḍa 5 [illegible]) It is the sacrificial post in the sacrifice. (Kaṭhā. 14.1) The wise look upon it as the living chariot. (Paiṅg.) The u of om is to be considered as Viṣṇu in the heart. (Nṛsut. 3) The sacred om enters the door of the heart. (Amṛta. 26) The anusvāra of om is in the heart. (Praṇava 1) The u of om is predominant in [illegible] It is one of the parts of the body where the fourfooted Brahma appears. Rudra attends on it and Prajāpati is in it. (Śiras 6; Kauṣ. 3.10) The gods inquire from the deity about the heart. (Tripura 4)

Religious. Here, as usual, the chief mentions of the heart in the religious or ritualistic sphere are from the later Upaniṣads, but as it is an inner organ, in spite of its great importance, it is not more prominent religiously than some of the other parts of the body. "Thou art born from the heart" is a mantra, or part of a mantra, to be used at the time of coition. (Bṛh. 6.4.9; Kauṣ. 2.11) At this time the heart--evidently the body outside the heart--is to be rubbed, and Prajāpati, who dwells in the heart, is worshipped that the child to be born may outlive the mother. In another charm the heart is said to dwell in the moon. (Kauṣ. 3.8)

Heart-lotus

Yoga ideas begin in Śvet. The yogin must turn his mind towards his heart. (Śvet. 1.8) He reflects on the haṅsa in the eight parted heart. (Maitra 6) The heart must be held rigid. (Kṣurī. 4) The saṃnyāsin enters into his heart, where there is no sorrow, he fixes his heart in tapas. (San. 2.9; 4b. 4) Manas is to be stopped in the heart in yoga, until it becomes naught. (Kṣurī 3; Trumay. 4,3) It must be kept clean, so that one may say "I am that". (Paing.) The saṃnyāsin should offer praise in his own heart. (Maitrāyī 2.7) The heart is to fastened on the highest God in Yoga, the deity is to be fashioned in the heart. (Yogaś. 3)

So with the later, more fantastic Upaniṣads. One should think on Hari in the heart. (Vāsu.) He should fill his heart with only one thing. (Paiṅaj. 4. end.) Asceticism is produced in the heart. (Śrīj. 6.4) In worship concentration is to be carried on in the heart. (Varāh. 5.[illegible]; Rāmarah. 2.11; 2.[illegible]; Yo. Cu. 97 Alvay.) This concentration gives one knowledge of svarloka, (Śāṇḍ. 1.8) while concentration in the upper part gives one knowledge of maharloka, (Śāṇḍ. 1.8) The heart should be concentrated on a single spot of the sky. (Śāṇḍ. 1.7.[illegible]) Offering is to be made with the [illegible] heart. (Varāhot. 6) That of the Yogin is to be empty—that is, of earthly matters. (Sadāh. 2.5) The heart is to be fixed in Yoga. (Maṇḍal. 2) One should remain steady in it. (Amma. 4.91) He should not rejoice or sorrow in it. (Amma. 5.7) It is one of the [illegible] vital spots in Yoga. (Triś. 1[illegible]; Śāṇḍ. 1.9) It is one of the six chief parts of the body in worship. (Rāmar. 2.11 The hṛdayāñjali should be made in the heart-place, preparatory to Yoga. (Triś. 144) That is, the hands should be folded over the heart. The seat of the paṇava should be in it. (Parab. beg.) It contains a light in Yoga. (Trip. 1.1)

As to breathings, air is caused to enter the heart. (Yo, Ku. 1.66; Śrīj. 6.4; Śāṇḍ. 1.7.14;) The breath is to be stopped in it. (Yo. Ku. [illegible]) In one posture, the left tāṇa is to be put over the heart. (Yo. Ku. 1.[illegible]) In another posture, the skin is placed over it. (Śāṇḍ. 1.7.[illegible]) The heart mantra [is mentioned]. (Rāmarah. 3. beg.; Amay. [illegible]) Various mystic syllables

are addressed to the heart in worship. Namas (Rahas. 1; Varaha. 2.1) Oṁ, om, Dattatreya. (Datta. 1) The śrīsūkta is employed on it. (Saubh. Lak.) Mantras are spoken of as in the heart. (Hāmarah. 2.43,60, 143) Rāma is lord of the heart; his foot is on the heart of his worshipper. (Hāmarah. 2.44,60) The Sidaḍhara pilgrimage place is said to be in the heart. (Śrī. 3.19x) The heart asanas, or hṛdayanyāsa, consists in the uttering of certain mantras. (Rahas. 2) The heart of the dead man is represented with the sixth piṇḍa of the ten offered. (Piṇḍa 6)

The tilaka or tripuṇḍra is also connected with the heart. That is the tilaka is to be placed over the heart. This is enjoined in Bṛhaj. 4.14,18, 21-27; this is said to be for agni. (Bṛhaj. 4.21) It is put here by Brahmans and Kṣatriyas. (Bṛhaj. 5.2) The gopicanda tilaka is worn over the heart by Brahmacāris, Gṛhasthas, Yatis, and Brahmas. (Vāsu.) Ashes are also sprinkled over the heart to the accompaniment of mantras. (Bṛhaj. 4.31, Bhasma. 1) In one place, in the worship of water, water is applied to the heart with the left hand. (Prānāg. 2)

Deities &c. The heart of Brahma is the universe. (Muṇḍ. 2.1.4) Viṣṇu is said to be the heart of the deity. (Mahān. 2) This would seem to arise from a combined pantheistic and polytheistic conception--that all things go to make up the great deity, but that Viṣṇu is the chief of all the gods and of the universe. Later Upaniṣads mention the hearts of individual gods. Prajāpati, (Mait. 2.6) Hari, (Bṛhaj. 6.7) and Rudra, in whose heart are all the deities, prāṇa, and thou, tvam. (Śiras. 3) In Sub. 13 hṛdaya is used to express the element namas with which a sense is supposed to be connected, as the heart of all smells is earth, &c. The deities perceive and praise in the heart (Varāhot. 4) while Viṣṇu wears a jewel over his heart. (Kapālot. 16)

Cosmical. The heart of the primal man split, namas came forth from it, and from namas the moon. They afterwards returned in inverse order. (Ait. 1.4; 2.4) The heart of the cosmical bird is Janaloka. (Hām. 4) The universe, sarvam idam, was born from the heart of Prajāpati. (Sub. 1)

hṛdaya
Heart Space—hṛdaya ākāśa

The empty space in the heart, designated the left ventricle, has already been mentioned above, under the discussion of the word ākāśa. It is the sacred and essential part of the heart, therefore of man himself, and in it the deity dwells and the mental activity predicated of the heart occur. There are several words used to define this space, in each of which the word ākāśa enters as an element. These words, which will all be grouped here, are antarākāśa, antarhṛdayākāśa, hṛdākāśa, hṛdayākāśa, antarhṛdaya ākāśa. References to this heart space are, with few exceptions, confined to the older Upaniṣads. The concept remained, perhaps in altered form, in later times, but the word used a different one, as guhā or dahara, or else the heart lotus has absorbed the functions of the heart space.

In Ch. 8.1.1 this space is in the lotus chamber of the body, and contains what one should seek after and know. Further, the space within the heart is the same as the space without, the heart, and (in a sense) equal to it, for within it dwell heaven and earth, fire, and wind, sun and moon, lightning and stars, what one possesses below and what he does not possess below. (Ch. 8.1.3) This space is identified with Brahma, (Ch. 3.12.8,9) as it is in Bṛh. 2.5.10 and 4.2.3. In Bṛh. 4.4.22 it is said that the vijñānamaya puruṣa, the intellectual self, dwells in the heart space. In deep sleep this intelligent person seized the senses and carries them to the heart space, where they dwell. (Bṛh. 2.1.17) It is the place where Indra and Virāṭ meet, the two persons who dwell in the eyes. (Bṛh. 4.2.3) Another old Upaniṣad connects it with intelligence, by saying that the manomaya puruṣa dwells in it. (Tait. 1.6.1)

The treatment of this heart chamber in Mait. tends to go off into the fanciful or poetic style, though it begins in a more materialistic way. A sound is produced in this heart space which one may hear by stopping his ears with his thumbs. This sound may be compared to seven noises. (1) thunder (2) a bell, (3) a brazen vessel, (4) the wheels of a chariot, (5) the croak-

ing of frogs, (ii) rain, (iii) a man speaking in a cavern. (Maitr. 6.26) This space is the seat of the body's heat and light, which come from Brahma. (6.27) By means of om as a boat, the yogin passes to the other side of the space in the heart, and attains to Brahma. (6.30) The supreme light is in this space. (7.11)

Being an inter, the intelligent, intelligent as the sun, moves and always shines in the heart. (Maitreyi 2.14) The ātman sleeps in the heart space. (Śub. 4) He who leaves Indra in this space becomes Indra. (Kāṭh.) Prajñā or intelligence, dwells in the space in the heart. (Muṇḍ. 1.2) The thoughts are in this space. (Aitra. 4. 59) A great light trembles in it in the time of Yoga, (Triṣ. 47) and this flame has the form of knowledge. (Chānḍ. 1.4)

guhā

guhā is used for the space in the heart as far back as the Tait. Up. It is true that the guhā is not specifically described thus, but its use is identical with that of the heart space, and there is no doubt but that it is the same thing. Much is suggested by the meaning of the word--the secret place. Its chief use is that is the abode of Brahma, or of the intellect. Brahma dwells in the guhā. (Tait. 2.1.1; Muṇḍ. 2.1.7) The deity dwells in the guhā of all creatures. (Kaṭha. 2.20; Śvet. 3.11) Puruṣa is placed in the guhā of the being, jantu. (Muṇḍ. 2.1,8,10; Śvet. 3.20) In this reference from Muṇḍ. the senses also are said to reside in the guhā . The great principle, mahat, moves in it. (Muṇḍ. 2.2.1) The ātman enters into it. (Maitr. 6.) Two beings, shade and light, dwell in the guhā. (Kaṭha. 3.1) The first born of Brahma and Aditya, enter and abide there. (Kaṭha. 4.6)

The middle and late Upaniṣads repeat that the deity is in the guhā (Mahān. 11,1,3; Prāṇāg. 1; Kaiv. 2; Devī 9; Triṣ. 5; Nārad. 9.13; Śara.18) Nārāyaṇa resides in the guhā. (Sub. 7,8) The penitent enter what shines in the guhā. (Kaiv. 3) That is, the deity. The ātman is in it. (Adhyā. Up.)

Heart Space: guhā

Some think that the soul resides in it (hṛddhiguhā). (Muṇḍ. 1.4) The fourfold aiṅgiha is in it. (Mait. 6.4) The ascetic wishes to retire to his guhā. (Pan. 2.5) He has only one thought in his guhā. (Nirvāṇa) The guhā has a light in it. (Alkay.; Ṛkṭ. [illegible])

suṣi.

Suṣi is a peculiar word, meaning primarily the hollow of a reed, which is found in some of the older Upaniṣads. In Th. 2.13.1-2 five suṣis or cavities are recognized in the heart, corresponding to the five vital airs and five directions. The anterior or eastern one belongs to prāṇa, sight, and sama: the right hand or southern one pertains to vyāna, hearing, and the mann. The back or western one is that of apāna, speech, and fire. The left hand or northern one belongs to samāna, manas, and parjanya. The upper one is that of udāna, air and space. They are the five son of Brhma, and the dwellers of heaven. Max Mueller translates the word here by "gates" and Deussen by "openings", the latter identifying them with the devayānas, or paths to the gods, which seems doubtful. As this is a passage from one of the earliest Upaniṣads, when there was relatively a good knowledge of the interior of the body, it is not improbable that these fancies are based on a real knowledge of the heart chambers, though an extra one has been added to accommodate the fifth air and the fifth sense. In Mait. 7.11.2 a single suṣi is recognized, in which the union of the eye persons, Indra and Virāṭ takes place, the identifying it with the ordinarily recognized heart space. The word does not appear later.

dahara

Dahara is a vague and indefinite term, which seems to mean primarily minute or fine. It occurs even in Th. and several times in Ch. Upaniṣads. It is sometimes in connection with the heart below in Th. 2.1.1 and Kauṣ. 1.4. It is also mentioned in Ṛgv. 4,11. The Brahman is in it. (Yo Ku. 3.31 xxxxxx) It is Ākāśa. (Kaṭh. 4.1) It is the Brahmapura, and is to be entered by the

Heart Space—dahara

yogin. (Dhāraṇ. 34) The outside space is to be fixed in the ~~xxx~~ dahara space in Yoga. (Yājñ. 1.10) It is seen by the eye and mind combined. (Aitm.)

Vaiṣṇava

Vaiṣṇava is once identified with the dahara, the lotus. (. 5.1.1)

Heart Lotus

Reference has already been made to the frequent comparison of the heart to a lotus, probably arising from the general resemblance of the heart and lungs to a half-opened lotus. The comparison, as has been noted, is an early one. The idea took strong hold of the later Upaniṣad writers, and the lotus becomes a permanent and important feature in the heart. Functionally, the use is not different from that of the heart or the heart space, with which it seems to be confused in later times, supplanting the idea of a vacant space in the heart. Thus, in the heart lotus all things are established. (Atharvaśira) The ātman is free from heart knots or entanglements when it returns to the lotus. (Maitrāyaṇ. 6.24) The ascetic reflects on the heart lotus. (Kaiv. 4) Mahān. 12.3 likens ~~xxxxxxx~~ the heart to an inverted lotus. So Śrāmaṇa 4 compares it to a hollow, inverted lotus. Sub. 11 has something along the same line. We shall now take up some of the word for this lotus, which contains 12 spokes. (Ya. Sa. 5)

hṛtpuṇḍarīka , hṛdayapuṇḍarīka

hṛtpuṇḍarīka, the heart lotus, in Mait.1.4.2, may mean either the heart or the space within the heart, as it is said that Paramaṇvaṇs dwelle in it. In Vāsu. this word applies to the heart itself, as the tilaka is to be worn over it. In Kaiv. 6 the meaning is vague. Reflection on the heart lotus, here enjoined, might mean reflecting on Brahma, who is in the the heart, but more probably, the meaning is identical with the compounds already mentioned, to reflect on the heart or its space. Devī is in the heart lotus, (Xxxī Devī 16), as is caitanya, or intellect. (Trip. 1.5) The paramātman appears in its lotus. (Trip. 4- 2vi)

Heart Lotus—puṇḍarīka

Puṇḍarīka is used for this lotus, which is said to be in the brahmapura, another name for the heart. (Chāndo. 8.1) Again, the puṇḍarīka is [illegible]. ([illegible]).

hṛtpadma.

Hṛtpadma is used a few times for the heart lotus. [illegible] prajñā. [illegible]. (Vaj̄ñava. [illegible].)

hṛdayapañkaja, hṛdayapuṇḍra, hṛtpuṇḍra,

These three words appear in Vāsu., which explains the wearing of the tilaka over this place. One should see the deity in the hṛdayapañkaja. (Liṅg. 112)

hṛtpuṣkara

Hṛtpuṣkara is found once, in Mait. 6.1. It is identified with space, that is, the deity. The golden puruṣa of the sun enters it. [illegible], and devours all beings as the food. The eight leaves of the heart lotus are the eight directions.

puṣkara

Puṣkara appears once for the heart lotus. The heart remains in it. (Brahmab. 5)

hṛdayakamala.

Hṛdayakamala is one of the parts over which the tilaka is to be made. (Vāsu.) The image of Gaṇeśa is to be formed in it. (Gaṇp. [illegible]) [illegible] reflect on Brahma in it at the time of death. (Trip. U. 2.1) Tripura, or Durga, is in its loto. (Tripura 1.3)

hṛdyāmbhoja

The [illegible] (jap) is the hṛdyāmbhoja. ([illegible]. [illegible])

heart lotus- hṛdayāmbhoruha

The hṛdayāmbhoruha is to be contrasted in Yoga. (Trig. 79) One should reflect on the soul dwelling in it. (Trig. 156)

hṛtsaroruha

Prayāga tīrtha, Allahabad, is in the heart lotus hṛtsaroruha. (OrT). 4.49)

aṣṭadala

The Dhamma of the heart to a lotus is carried out to extraordinary details in the Hansa. The eight leaves of the lotus--aṣṭadala -- are used children to explain how different feelings exist in the heart at different times. One might try to to compare the eight parts assumed to the different lobes and sections of the lungs and heart. But the truth probably is that the writer has never seen a heart of either man or animal, and having become acquainted with the heartlotus in some way, undertook to find a use for each of its several parts. When the hansa or soul is in the eastern leaf of the lotus, the thoughts of the heart are on good works; when it is in the S.E. she is overcome by sleep; in the S. he has lazy thoughts; in the S. W. he has evil thoughts; in the West he wants to play; in the N. W. he desires to move around; in the north he desires to sport with women; in the N. E. one thinks on the taking of property. When the soul is in the midst of the heart lotus, he is in the state of vairagyam or asceticism, when it is in the filaments of the lotus, or keśara, one is wakeful, when in the pericarp, he dreams, and when in the seed capsule, he is in deep sleep. These directions are no doubt to be understood as the east prāṇa, meaning exterior, south meaning right and so on. It is probably useless to try to find out whether these several parts mean anything. The impression is left on one that the writer pictured the heart as just like a lotus flower.

Heart - brahmapura

The word brahmapura appears a few times as a name for the heart. (It has to rather poetic), and the word is sometimes translated body. Heart, however seems to be the best general rendering for it. It is found chiefly in the older Upaniṣads. Prajāpati lives in it. (Ch. 8.1.1) It resembles a kumbha (Br. 6.11.2) everything is contained in it, and the deity is the true brahmapura.(Ch. 8.1.4,5) These passages contain almost just what is said elsewhere about the heart, so there can be little doubt as to what is meant here. A very late Upaniṣad repeats the statement that it contains the dahara, that one is to enter it. (Maitr. 34) Another old Upaniṣad tells us that the ātman is in the brahmapura. (Muṇḍ. 2.2.7) This is repeated by two later ones. (Brahma 1; Ātmabodha 1)

Karṇikā

The exact meaning of karṇikā is not clear. When jīva, the individual soul is in it, it is in asphālam. (Mārat. 6. beg.) From the context, it would seem to be the pericarp of the heart lotus, as this is a passage similar to the aṣṭadala passage in Hamsa. Etymologically the word might be taken to mean the ~~lobes~~ auricles of the heart.

The Arteries

nāḍī

Next to the heart the arteries are the most important of the inner organs, in the Upaniṣads. The word most commonly used is nāḍī, which is connected with nada a reed. It seems well to retain the term, as an nāḍī scarcely anything means artery as we understand the term. It is very general in its scope, and may be applied, and is applied, to any tubular organ of the body. It seems to include not only the arteries and veins, but also the nerves, and undoubtedly the wind pipe and bronchial tubes. It is possible that sometimes even the sinews may be included in the scope. Some of the above meanings are recognized by Indian lexicographers, and the word nāḍī or nāḷī of today means either artery, vein, or nerve.

Artery - nāḍī

Their place of origin is the heart, as has already been pointed out in connection with that organ, . They are said to meet like the spokes of a wheel in a hub, and here the Ātman moves around and becomes manifold. (Bṛhad. 2.2.4) There are two ancient systems of enumerating them; later a third combines the two. In the very late Upaniṣads the importance of the nāḍīs increases enormously, and a number of them have specific names; in these Upaniṣads while the number of chief arteries varies, the total numbers go back to one of the old systems. The first system of enumeration, calls for 101 arteries, one of which, the(suṣumnā) goes to the crown of the head. He whose soul departs at death through this artery secures immortality. (Ch. 8. 6. 6.) This passage is practically repeated in Kaṭha. 6.16. Mait. 6.30 also recognizes 101 rays or arteries. raśmyas is the word used here--leading upwards to Brahma and the abode of the other gods, while the manifest rays of dark color lead downward, and by them man travels on and on helplessly to enjoy the fruits of his actions here. This passage , then, refers to the use of the arteries as the channels by which the soul travels, especially at the time of leaving the body. This earliest function of the arteries , namely, furnishing a channel for the movements of the soul, is recognized throughout all Upaniṣad literature, though other functions are mentioned also.

The second system of counting the nāḍīs says there are 72,000 of them. This first appears in Bṛh. 2.1.19. They are said to proceed from the heart and to spread through the body, though they are confusedly said in another passage in the same Upaniṣad to be within the heart. (Bṛh. 4.3.2) They are called hitā (beneficial ?) in the first of these passages, and this name in several times repeated. The soul rests in them. There is no clue as to how these numbers were obtained.

Some of the minor Upaniṣads try to combine these two systems. In Praśna 3.6 we are told that there are 101 arteries which spring from the heart, each of these is divided into 100 parts, and each of these into 72,000 branches or

pratiśākhā nāḍīs, making a total of [illegible],710,101. But later Upaniṣads, apparently quoting this very passage, have but one śatam, so that it is probably that the ~~śākhā~~ text here is corrupt, and that the real number should be 101 times 72,000. Kauś. 11-17 then mentions the arteries. There being 101 chief ones each with 72,000 branches, or pratiśākhās, while Śāṅ. 4 has 100 chief ones, each with its 72,000 subdivisions. The 100 instead of the 101 is easily accounted for, for in this case the suṣumnā is omitted; it is of such importance as to be a case by itself. Praśna tells us that in some of these arteries vyāna moves, and in others samāna. Here, then, is another function of the arteries, the transportation of the vital airs. Later this becomes their chief duty.

In the 72,000 smaller these arteries, as already mentioned, receive the special name of hitā. (Bṛh. 2.1.19; 4.3.3; 4.3.20; Kauś. 4.13) No special reason is given for this name, unless it is that when the soul is in them it is in a happy state. At such a time it is at the pinnacle of joy. Its state is like that of a young man or a great King, or a great Brahman, who has reached the summit of happiness and is resting. ~~Later Upaniṣads recognize the 72,000 arteries, but do not make mention of them (Brahma. Up. 1.1.10.~~ Chu. 14) These hitā arteries or capillaries are very minute. They are as fine as the thousandth part of a hair. (Bṛh. 4.3.20; 4.3.3; Kauś. 4.13; Śāṅ. 4) As it was manifestly impossible for the philosophers to see anything as small as this, much less measure it, it is evident that this size is merely a matter of speculation. No doubt the veins and arteries were traced as far as the eye would permit, and then an estimate made of their further subdivision. It is further worth of note that this information practically continues to the early Upaniṣads; in fact, it would not seem to be going too far to say that this statement is due to the Bṛh. , whom writer or writers, being most familiar with the sacrifice, would have the best chance for knowledge along this line.

Another very important statement, which is found in both our prime

sources, is that these arteries contain liquids. The hita arteries are said to be filled with white blue yellow green and red. (Dhy. 4.3.XII; Anuṣ.4.11, cf. Ch. 8.4.1) Ṣuṣri. 6, no doubt quoting, gives the colors as fine red, yellow, black, copper, purplish. Commentators have explained that the color of the fluid filling the nāḍīs varies according to ~~the~~ which of the three doṣas, that is, vāta, pitta, and kapha, predominate. But as these doṣas are not recognized at all in the early Upaniṣads, this is hardly the explanation of the colors. This is the opinion of the age of the commentator. In fact, Ch. 8. 4 . 1 does suggest a reason, and a very different one, for the different colors found in the nāḍīs. It is that the sun has these different colors, and that the rays of the sun, starting from the ~~external~~ sun, enter the arteries, and conversely, in from the arteries to the sun, they remain between the terms. ~~Because~~ Hence, the different colors are due to different colored rays. It is to be noted that Ch. gives great prominence to the velocity and importance of the sun, and the connection is natural, as the arteries are the paths by which the soul communicates with the sun, which is the highest heaven.

But neither of these explanations answers the question, What did these people actually see which they described as different colored substances? It is probable that they really saw these different colors, or at least most of them. White would be the color of the nerves, and there is no reason for supposing that the nerves were not included in the nāḍīs; there is every reason to think they were so included. Exudation of pus, or perhaps of sweat, would corroborate the idea of white fluids in the veins. Blue is the color of the veins when filled, and red that of the arteries, and arterial capillaries, and this can be seen in any thin skinned person. Piṅgala, which may mean any color from brown to yellow, suggests lymph, while harit, which may be anything from green to yellow, suggests bile. It must also be borne in mind that these colors, seen under the sun of a native of India, have a darker

things than they do under the [illegible] of a European. Three passages are referred to in sub, where it is stated that the arteries are filled with blood, the various colors also being mentioned.

As the circulation of the blood, together with its functions, was not understood by the writers of the Upaniṣads, the arteries, containing blood and other liquids, assume a metaphysical rather than a physical importance in their writings. It has been stated that they are the place where the ātman moves about. (Bṛ. 2.1.19 ff). It is especially in Deep or dreamless sleep that this is true, and the soul then likes best the fine arteries or nāḍīs. (Aitaṛ. 4.19; Ch. 8.7.1) In Ch. 8 the ātman sleeps in the arteries, and in Praśna 1 all the arteries know prāṇa as deity in deep sleep.

Before leaving the relatively earlier Upaniṣads, and taking up the later ones, it is well to note one more matter in connection with the arteries, namely the origin of the notion of the famous artery suṣumnā. Going back to Ch. 8.6.6, we are told that there 101 arteries, one of which penetrates to the crown of the head; the man who moves upward by this (by death) secures immortality. But by the other arteries he departs in all directions. This verse is repeated in Kaṭha, 6,16, and with some variations, in Mait. 6.30. Bṛ. 4.4.1 speaks of an artery rising from the heart, which is the road for the persons living in the eyes. Praṇna 3.6 refers to this artery as one of the 101, but implies that the soul always departs by this route, saying that the udāna through it leads up to the good world by good works, and to the bad world by bad works, and to the world of men by both kinds. The name suṣumnā is not used until Maitr. 6.21. The artery goes upward, serving as a passage for prāṇa, and is located at the palate. This last statement, unless dealing with something imaginary, can hardly refer to anything still than the kanthas, for the description fits it exactly, and the literal meaning of the word nāḍī is quite favorable to the assumption of this meaning. Again, in Maitr. 7.11 occurs a passage, quite like Bṛ. 4.4.1

Arteries--nāḍī

strengthened the identification. There not the veins are again described as being in the eyes, and we are told that "There is a channel, going from the heart so far, and tied to the eyes. It is the artery for both of them, being one divided in two." Now if we trace the vessels of from the lungs, it divides at the palate for the two nasal air passages, in the meantime these are connected with the eyesockets, and the connections thus easily assumed. In view of these phenomena, it seems probable that even in early times the trachea was counted as the chief nāḍī of the body, and some, less accurate than Mait., must have supposed that it lead into the skull, penetrating to the anterior fontanelle. This later becomes the most generally accepted idea in regard to the suṣumnā . Its development in the later Upaniṣads will be discussed below.

The late and very late Upaniṣads may be roughly divided into two classes as far as their treatment of the nāḍīs is concerned. The first class, the Yoga Upaniṣads, developes highly fantastic systems of nāḍīs , which are in the main considered as air passages, and their proper manipulation assumes great importance in Yoga practices. It is evident that the writers of these Upaniṣads have no real knowledge whatever of the interior of the body. The other class, in which perhaps a few of the early Yoga Upaniṣads may be included as well as the non-Yoga ones, tend more to follow the earlier writers ~~but there is much overlapping~~.

In Garbha 4 a nāḍī connects the mother and the embryo, and by means of it the mother's eating and drinking nourishes the embryo. Nāḍīsūtra is the word used here, and no doubt it refers to the umbilical cord. An injured artery is compared to the sūrīnā avāryaniṣṭa, perhaps because of its bleeding. (Śārīr. 4.[illegible])

In the late Yoga Upaniṣads the arteries are considered to form a more or less indifferent mass, (Jābāl. 1.[illegible]) or kanda, (Dhyān. 1.[illegible]) is two fingers above the meḍhra, and forms a circle like a twelve spoked wheel.

Artery—nāḍī

(Varāh. 1.22) The Yogins know this circle—that is, the knowledge of life is a body in their practices. (Ys. Bh. 16) They are arranged in order. (Yo. Up. 12) and constitute a network which is thousand in form, (Ys. Bh. 15) They are supported by nourishment. (Varāh. 5.71) They are composed of earth, fire among the five elements. (Śārīr.) They are woven together like a many colored cloth, in the center of which is the navel circle. (Varāh.5.72,73) In these Upaniṣads the characteristic function of the arteries is to serve as air channels for the body; in fact, in most of them, the arteries are air passages pure and simple. See Varāh. 1.51,53; Dhyā. 1.5; 1.7.1,[illegible],41; 4 (Yo. Up. 14; Triś. Bhā. 90, 104; Śrī. 1.1; and numerous other passages in connection with Yoga breathings. In Śāṇḍ. 1.4, they are used by samāna to carry nourishment to all the body. They may have obstructions. (Śāṇḍ. 1.48,44) They may be affected by dropsy. (Yo. Up. 1.23) They are subject to impurities which are the cause of disease, and proper breathing and Yoga practice restore one's health. (Śāṇḍ. 1.7.11; Ys. Bh. 14; Śrī. 1.1; Yo. Up. 37,38; Śāṇḍ. 1.1;) Living beings are said to roam in the arteries, that is their vital functions operate in them, (Yo. Up. 20) and in a dream the jīva lives in the two arteries. (Varāh. [illegible]) Concentration may be carried on in them. (Śāṇḍ. 1.5) It prevents suṣupti. (Paras.)

The arterial system of the late Yoga Upaniṣads seems to be a reminiscence of the early system of 72,000, but is in the main a new development, an enlargement on the old suṣumnā idea already described. This seems to begin with the iḍā and piṅgalā idea, found in ~~asuri~~ Asuri, the arteries which govern suṣumnā on the left and right respectively. This notion may in turn have arisen from the dividing of the great artery suṣumnā, already referred to. There is one Upaniṣad which has an arterial system in which these arteries do not appear, and yet its functions are different from the ordinary sources. This is Maitr. II. "In the heart there is a lump of flesh and blood, in which there is the diversely coloured lotus-like heart. In this there is the sun, and in this an envelope, in which there are four

veins, rūma, arūma, iṣṭā, and xxxxx apunarbhava. When intelligence (vijñāna) goes by rūma by means of good works, it attains the world (puṇyaloka) when it goes by arūma through sin, it attains to sin; when it goes by iṣṭā one attains what he desires about; when it goes by apunarbhava it splits the envelope, the skull, the five elements, &c, &c, and attains to nirvāṇa."

The seven arteries respire 10 other veins, (Yo. Up. 15,16; Triç. [illegible].) or 12, (Triç. [illegible].) or 14. (Śrī. 4; Varāh. 2.26-27; Dhyān. 1.4; Dhāv.) xxxx In addition to these there are 72,000 branch or fine arteries. (Yo. Up. 14; Śrī. 4; Dhyān. 1.4) In the union of these many veins with the 14 chief ones, the body seems like a banyan leaf--an idea worthy of one of the older Upaniṣads. (Dhyān. 1.4) The 14 chief ones arise in the kuṇḍalinī, (see below) (Dhyān. 1.4) while the 72,000 are in one place said to arise from the navel region, the chief of them being those which carry prāṇa. (Yo. Up. 14) The kandasambhavas are small arteries reaching to the toes. (Triç. 74)

As a typical description of the arterial system in the later Upaniṣads the following may be given. "In the midst of the kanda is the most famous artery suṣumnā, turning upward over like the stalk of a lotus flower. As the flash of lightning is to the cavern of Brahma, so is the divine broad artery the path to obtaining nirvāṇa. Iḍā and piṅgalā are on its left and right; iḍā rises up from the kanda to the end of the left nose cavity, and piṅgalā rises from the same place to the right nose cavity. Gāndhārī and hastijihvā are two other arteries, rising in front and behind it (i. e. suṣumnā) to the left and right eyes. Pūṣā and yaśvinī rise from it to the left and right ears. To the face of the nose alambusā goes. The artery śubhā descends to the end of the penis. Proceeding to the anus of the great toes there are adhoyātā and kauśikhī; descending lastly they are called kandasambhavas. At the root there are many arteries, and marrow and fine small arteries. The rest of the number is such that not to be counted; they are like the spread out root masses of the banyan tree. Śāṭiṇ The ten prāṇas and other airs move about in the ten chief arteries." (Triç. [illegible])

Arteries. --nāḍī-

Similar descriptions are also to be found in Śāṇḍ. 1.4; Yo. Sū. [illegible], and more briefly, in many passages in the Later Yoga Upaniṣads.

A list of the 14 chief arteries, as they are mentioned in various Upaniṣads, is given below.

Varā. 2.41-42	Yo. Cu. 12,13	Triy. 65-73 65-73	Śāṇḍ. 1.4 (Dhāv. is the same, with slight omissions)
suṣumnā	suṣumnā	suṣumnā	suṣumnā
iḍā	iḍā	iḍā	iḍā
piṅgalā	piṅgalā	piṅgalā	piṅgalā
gāndhārī	gāndhārī	gāndhārī	gāndhārī
hastijihvā	hastijihvā	hastijihvā	hastijihvā
pūṣā	pūṣā	pūṣā	pūṣā
yaśasvinī	yaśvinī	yaśvinī	yaśasvinī
alambusā	alambusā	alambusā	alambusā
kuhū	kuhū		kuhū
śaṅkhinī	śaṅkhinī		śaṅkhinī
vāruṇī			vāruṇī
payasvinī			payasvinī
sarasvatī		xxxxxxxxxxx	sarasvatī
viśvodarī			viśvodarī
		śuṅkhā	
		adhoyātā	
		kauśikhī	

The separate functions served by these arteries [illegible] be [illegible] treated. Their [illegible] functions, as far as the right [illegible] Upaniṣads, in breathing, [illegible] the body [illegible] and [illegible] d. [illegible] or water, is [illegible] [illegible] is [illegible] by [illegible]. [illegible] Yo. 14]

Religious. [illegible], in the religious [illegible], [illegible] various arteries, it can be said that [illegible] [illegible] [illegible],

Arteries—nāḍī

[Bṛhad. 2.2] [illegible] of life and the [illegible] is essential to their perfection, which is acquired by certain courses of breathing. [Yājñ. 1.1,2] Their use consists in removing the breath in [illegible], or in regular in and out breathing, filling and emptying [illegible] air. [Yog. 2.10; Br. Up. 1.5; Śāṇ. [illegible]] The brahmavid pasture [illegible] [Śāṇ. [illegible]] [illegible] reduction [illegible] for nāḍiṣū, passages having small veins, is used in Śāṇ. a few times, where they are said to be filled with air. [Śāṇ. 74, 117; 118]

suṣumnā

The origin of the notion of the idea of the forces suṣumnā has already been discussed above, and its history traced as far as Mait. It seems to have been the wind pipe, and some thought that it went to the eyes, though originally it was the passage leading to the crown of the head, reserved for the passage of the soul when on its way to release. In general this is still maintained. Yogaj. 7 assumes that it goes to the crown of the head, adding that by it one arrives to the highest, as it is the pure door. Mait. 6.21, already referred to, adjoins the aspirit to period by this artery, accompanied by manas and prāṇa., turning the tip of the tongue back to the palate at the same time, and refraining from the use of the sense organs. Kṣuri. 2 ff. is very confused in regard to the suṣumnā, placing it between the umbilical region and the heart, and calling it very minute. It advances on to the nose, however, is like Indra, is guarded on the left by iḍā and on the right by piṅgalā, and is in the midst of 72,000 small veins. By it the souls ascends, and becomes free from future births. By it Prajāpati, is drawn up from the heart. The origin cuts the other 101 arteries and their branches, but does not cut suṣumnā. Brahmaridya 11,12 speaks of it, however, as being broken through by one, along with the 72,000 other arteries.

Looking up the very late Yoga Upaniṣads, we find that suṣumnā is one of the chief arteries. [Yo. Ta. 16,ff; Dhyv.; Śāṇ. 1.5;] For the reason

given above, it is the brahmanāḍī, or brahmanāḍīra. (Advay.; Dhāv.; Śāṇḍ. 1.7.17; Śrī. 4.7) The spinal cord in it is supported on the left and right by the other arteries, iḍā and piṅgalā respectively. (Yo. Up. 1f-4f; Śrī. 4.10; Śaubh. 1) A general description of this artery is contained in Advay. The suṣumnā is the Brahma-path, is the middle of the body. It shines like the sun, and shines like the moon. It passes from the region of the anus to the forehead fontanelle. In the midst of it—i.e., half way along [illegible]—is the kuṇḍalinī, having colors like crane filaments, like a crore of lightning flashes. By seeing it with the mind one becomes free from sin. Its course from the anus to the top of the head is also mentioned in Śāṇḍ. 1.4 and Dhyāna. 7) It is surrounded with the kanda, (Yo. Up. 12; Śrī. 4.1;) or with the kuṇḍalinī, (Yo. Up. 1.11,12; Śrī. 4.12;) it is white colored. (Śaubh.3) But this last statement seems nothing. It goes to the head, along with the kanḍana. (Śrī. 4.10) It has 72,000 branch arteries. (Śrī. 4.1) The other chief arteries are clustered around it. (Śāṇḍ. 1.4)

Suṣumnā has a tendency to assume mental and metaphysical functions. It is not only the chief artery and the way to release, but it is also the primary sun, subtile, and the power of Viṣṇu. (Śāṇḍ. 1.4) The same passage makes it the enjoyer of time. It is pure. (Śaubh.14. 4) Śiva is absorbed by it. (Yo. Up. 1.60) Am is the supporter in it. (Dhyā. 1) Its deity is Śiva. (Śrī. 4.9) It is likened to a bond between the sun and moon. (Yo. Up. 7.7) It is the [illegible] used in obtaining release, (Śāṇḍ. 1.7.20) and the mind rises upwards by it. (Yo. Up. 60)

Physically, its sole function connects it with the breath. It is in the prāṇa path. (Yo. Up. 21) Prāṇa moves in and is held in it. (Yo. Up. 1.14, 15) It carries the breath to the face. (Yo. Up. 1.14,27) Its equivalent is the nāḍī inferior nadīs. (Śāṇḍ. 1.7.3) Its impurities are dried up by proper breathing. (Śāṇḍ. 1.7)

Jnana is said about restraining in and controlling in a [illegible] way than is said about some of the other arteries, because it is the chief [illegible]

Chief Artery--suṣumnā

of these all. Though looked upon as an aid [illegible] to [illegible] Upaniṣads, the chief function still remains as he has furnished the road by which the soul may depart from the body, and though it [illegible] some author [illegible] of the manifestation, it is linked [illegible] majority with the other arteries.

Brahmanāḍī

It has already been noted that suṣumnā is called the brahmanāḍī. In addition to the reference already given, note (Jābāl. 1.7.17; Jābāl. [illegible].10) The latter of these passages [illegible] that it goes to the xad head, and the former air is brought into it by contraction of the [illegible] and manipulation of the body. One [illegible] sensible statement, viewing it as the windpipe, is that it is the passage by which phlegm and the like are brought to the mouth. (Yo. Ku. 1.10) Air moves in it. (Yo. Ku. 1.[illegible],b8)

iḍā

Iḍā is usually next mentioned after suṣumnā in the list of arteries. While it may be connected in thought with the sacrificial iḍā, there is nothing in the Upaniṣads to that effect. Then as first appears, iḍā is simply the supporter of suṣumnā on the left. (Jābāl. [illegible]) This view may perhaps result from that contained in the ancient Upaniṣads in regard to the dividing of the artery leading from the heart, the suṣumnā, which has already been described above. In the latest Upaniṣads iḍā is [illegible] the air passage leading from the left nostril, supposed to continue on to some indefinite place in the body, to the central spot where the arteries meet, and to serve as a means of inhaling and exhaling air. It is to the left of suṣumnā and place to the left side having. (Jābāl. 1.4; Jābāl. 4) It is on the left side of ~~[illegible]~~ the [illegible]. (Pauṣ. 7) It is one of the chief arteries. (Yo. Ku. 1.10) [illegible] The length is 12 [illegible] [illegible] 4. (Yo. Ku. 1.21) This is of course imaginary. It is on the left of suṣumnā and contains prāṇa. (Yo. Ku. 16-21) Prāṇa is drawn up by it, (Jābāl. 12;) and exhaled by it. (Yo. Ku. 1.24-27; Jābāl. 1.1.14) Impurities are [illegible]

Passage to Left Nostril--iḍā

commended of drawing in the breath by this nostril and expelling it by the other. Sometimes this practice is to be ~~sex~~ performed for a certain number of times, as 12, when the operation is reversed, and the air is drawn in by piṅgalā, and expelled by iḍā. This is sometimes explained by the act of the yogin's stopping first one nostril and then the other while in meditation. (Yo. Ka. 36; Śrīj. 4.4; Jñāṇ. 1.[illegible],6) This serves to clear the nāḍīs, and frees them from dissociated impurity, especially such as are produced by the air. ((Jñāṇ. 1.7; 1.7.14; Śrīj. 1.6)

The air breathed by this vein reaches the kuṇḍalinī; it unites with that of piṅgalā and they give rise to noticing, and support the body. (Śrīj. 4.41-46) In some passages it is to be held by the hands. (Yo. Ku. 1.1[illegible]) A fire is said to burn between it and piṅgalā. (Jñāṇ. 1.7.41) It holds the ātman between the eyebrows in some Yoga practices. (Jñāṇ. 1.7.44) The breath is specially moved in it in the lotus posture. (Yo. Ku. 1.1[illegible]) It is not to be used in shinning release--that is the function of suṣumnā. (Jñāṇ. 1.7.37) Its deity is Hari. (Śrīj. 4.35) Śrīj. 4.39 and Jñāṇ. 1.4 both say that the same god moves in it, and in one passage it is called the moon-artery--candranāḍī. (Saubh. 3)

Right ~~back~~ air passage

piṅgalā.

Piṅgalā is the correlative of iḍā, and what is said about the one is ~~made~~ said about the other, except that this is the right hand passage instead of the left. With this statement it does not seem necessary to note more than the following passages, which show characteristic differences. Piṅgalā is the right hand artery, or tapaṇī nāḍī. (Yo. Ku. 1.[illegible]) It is the sūrya-nāḍī, and breath is drawn into it to cure weariness. (Yo. Ku. 1.35; Saubh.3) The sun moves in it. (Jñāṇ. 1.4; Śrīj. 4.40). It also covers the kuṇḍalī and causes eclipses of the sun. (Śrīj. [illegible]) Its deity is Virañcī. (Śrīj. 4.35) The other references are practically the same as those for iḍā.

Special Arteries—gāndhārī

The remaining arteries are not specially interesting, yet must be included for completeness. Gāndhārī is one of the chief arteries, and goes to the left eye. In the scheme of arteries, it is behind iḍā, which goes to the nose. (Yo. Tu. 16,17; Śāṇḍ. 1.4; Śrīj. 4; Dhāv.) Its deity is Varuṇa. (Śrīj. 4.38)

hastijihvā

Hastijihvā corresponds to gāndhārī, but goes to the right eye. (Yo. Tu. 17,18; Dhāv.) Another authority has it going to the ~~ex~~ left great toe. (Śrīj. 4; Its deity is Varuṇa. (Śrīj. 4.37)

pūṣā

Pūṣā goes to the right ear. (Yo. Tu. 17,19; Triś. 71; Śāṇḍ. 1.4) Śrīj. 4 sends it to the left eye, but this is perhaps a corruption. Its deity is Dhī. (Śrīj. 4.36)

yaśasvinī

Yaśasvinī, yaśvinī, or yaśasvat, goes to one of the ears, some say the left and some the right. (Dhāv.; Yo. Tu. 17,20; Triś. 71; Śāṇḍ. 1.4) It is behind piṅgalā, between pūṣā and sarasvatī. Its deity is Dhanaṃjaya. (Śrīj. 4.14,37)

śaṅkhinī

Much confusion is found in the location of some of these imaginary arteries. Śaṅkhinī, one of the 14 chief arteries, is usually said to go to the left ear. (Dhāv.; Śāṇḍ. 1.4; Śrīj. 4) Once it is said to go to the mūlasthāna, that is, to the anus. (Yo. Tu. 17,20) It is between gāndhārī and sarasvatī, and its deity is Candramā. (Śrīj. 4.38)

alambusā

Alambusā starts from the sides of the kanda, as one of the 14 chief arteries, and goes to the anus. (Dhāv.; Śāṇḍ. 1.4; Triś. 71; Śrīj. 4) Once it is sent to the face. (Yo. Tu. 17,20) Its deity is Varuṇa. (Śrīj. 4.37)

kuhū

Special Arteries--kuhū

kuhū is one of the 14 chief arteries, once said to [illegible] side of the basis suṣumnā, and goes to the penis. (Bhāv. Çāṇḍ. 1.4; Yo. Tu. 17,20; Çrīj. 4, which has so many differences, has it going to the right hearth). Its deity is Kuṇḍ. (Çrīj. 4.30)

vāruṇī

Vāruṇā, vāruṇī, is another of the chief veins, between yaçasvinī and kuhū, and goes to all the body, through the maṇḍalī region. (Çāṇḍ. 1.4; Çrīj. 4; Bhāv.) Its deity is Vāyū. (Çrīj. 4.36)

yaçasvinī

Yaçasvinī is also undetailed, being between pūṣā and sarasvatī, and seemingly going to the great toe, (Bhāv. Çāṇḍ. 1.4) or to the right ear. (Çrīj. 4.29) Its deity is Prajāpati. (Çrīj. 4.36)

sarasvatī

Sarasvatī is one of the 14 chief arteries, located and to the side of suṣumnā and goes, as one would expect, to the tongue. (Bhāv. Çrīj. 4; Çāṇḍ. 1.4) Under the name of susvana it extends from the neck to the heart, or to the small--this long seeming to be a mistake. (Yo. Tu. 1.[illegible] 27,28) This Upaniṣad makes much use of it in Yoga. The air moving in it rises from the chest, it is emptied by sūryā (piṅgalā) its place is the origin of sound or speech. (Yo. Ku. 1.1[illegible]-22) Its deity is Virāj. (Çrīj. 4.7)

viçvodarī

Viçvodarī is between kuhū and hastijihvā, in the midst of the kanda. (Çrīj. 4) It is one of the 14 chief veins. (Bhāv.) Pāvaka is its deity. (Çrīj. 4.35)

saumyā

Saumyā is a chief artery, going to the right great toe. (Çāṇḍ. 1.4)

There is nothing specified to note concerning the other arteries. Çubhā, adhaçyūtī, and kauçikī go respectively to the penis and the great toes. (Trag. 71,73)

Arteries.

Nāḍī is the regular word for the tubular passages or bones in the body, but a few other terms are used occasionally. Chief among these is

ṣirā. (ṣilā, sirā)

The sirās are stretched about the heart. (Vahān. 13.7) In Garbha 5 there are said to be 700 of them in the body, which is a very different number from any other estimate of the arteries. Sirā can hardly be looked on as a different word from the above. They are permeated by vyāna. (Maitr. 5.7 in the Upaniṣads not in the equivalent citations.) They are entered by Yoga and thus benefit the body. (Yo. Tu. 12) The tongue is found by them. (Ja. Up. 2.1)

nāla

Nāla, though closely connected with nāḍī, is used but twice, in later Upaniṣads. The soul departs from the nāla route, using the half mora of om as a rope. (Dhyāna. 22) This undoubtedly refers to suṣumnā. Again, it is simply mentioned as pertaining to the heart. (Triṣ. 7)

raṣmi

Raṣmi, primarily meaning ray, is used in Mait. 6.30, where there are 101 of them going upwards. This of course means the arteries. This apparently comes from Ch. 8.6.5, where the arteries and the sun's rays are mentioned, and a connection between them affirmed; it is added that the sun goes upward by those rays, which might include both the rays of the sun and the arteries. In Vahān. rays surround the heart, going from the sole of the foot to the head. (Vahān. 13.9)

pandasambhavas

pandasambhavas are the subdivisions of the arteries going into the tops. (Triṣ. 73)

dhamani

Dhamani, which would etymologically seem to mean air passages, is sometimes used for arteries, and more broadly for any tubular passage of the body, especially if it could be easily mourted next to the different joints. The

word is used but once, and then in connection with the primordial ogg from which the universe was sprung. From the general context of the passage, and the use of jarāyu and ulba, it would seem that the writer has transferred the conception to that of the embryo in the womb, and that he felt the primordial egg was supplied like the embryo with tubular vessels. These became the rivers of the earth. (Ch. 3.19.3)

Lung

kloman

Kloman is used but a single time in the Upaniṣads, and then in connection with the aśvamedha, whose kloman is said to be the mountains of the earth. (Bṛ. 1.1.1) The word means lung, but this passage furnishes no clue to its meaning. Prāṇasthāna is once used indefinitely, being said to contain vyāna, but does not specifically mean lung. (Śrīj. 4.98) The lung is probably included in śrd.

Liver

yakṛt

Yakṛt is here used, along with kloman, in connection with the aśvamedha. Both of them are the mountains of the earth. (Bṛ. 1.1.1) It is strange that there is no further mention of the liver which yakṛt means.

Bladder

vasti

Like the parts just mentioned, the bladder also is mentioned in but a single Upaniṣad, unless some of the doubtful parts mentioned in the later Upaniṣads--as kanda--may ultimate refer to it. Water is said to be the bladder of the Vaiśvānara self. Vasti is also said to be the wealth of this self. In consequence of worshipping water as the Vaiśvānara self, there is danger that the bladder may burst. (Ch. 5.16.2: 5.18.2)

Intestines—guda

There is some doubt as to whether the intestines are really referred to in the Upaniṣads. One passage seems more certain, and that passage refers to the Jayasandha, whose guda becomes the rivers of the earth. (Chāṇ. 1.7.1) Guda can hardly mean anything else than intestines here. Most of the references to this word have been already treated. Such sentences as that the apāna is in the guda, (Maitr. 6.4); it is to be closed when one draws his breath to his seat in Yoga, (Kauṣ. 3) the trees are seen as through it, (Kaṭh. 6.7), and that sins may be cremated by it, (Bṛhad. 4.4) may mean either the intestines or the anus—more probably the latter.

puritat.

Puritat is a doubtful word, defined as the pericardium or some intestine near the heart. The Indian lexicographers seem it seem uncertain. The hita arteries are said to spread through the puritat,.and thus in profound sleep the soul rests in it. (Praṣ. 2.1.10; Kauṣ. 4.19)

Uncertain parts.

kuṇḍalī, kuṇḍalinī

We have yet a few parts to consider which might almost be called imaginary parts. The descriptions given fit no part of the body, and the description of the same part in different Upaniṣads varies so much that one must feel that these organs are largely, if not solely, imagined in order to fit in with theories of the body. Their different descriptions is accounted for by the fact that they are only mentioned in the late Yoga Upaniṣads, and the restricting influence and more exact statements of the early Upaniṣads do not fit them to these extravagancies.

The kuṇḍalī seems to have borrowed some of its qualities from the heart. It is situated above the kanda, and is nine-fold. (Yog. Tat. 3) It is obliquely above the navel, is nine-fold and circular. (Jñān ṣ. 1.9)

Compare what has been said about the aṣṭadala, in connection with the heart.

Uncertain Parts—kuṇḍalī

If the kuṇḍalinī is really an organ, this would seem to point rather to the heart and lungs than to anything else, and other matters have suggested the same leanings. Still, the kuṇḍalī is often placed in the navel region. (Kaulā.7) Still another tantrika places the organ two fingers below the navel. (Śrī. 4.11) This last site places it about the seine of the kanda,. This simply emphasizes the uncertainty and uncertainty of the descriptions to be found in the late writings. It should be noted that a still different writer puts the kuṇḍalī above the front teeth. (Yo. Ku. 1.44) It is a very important organ as it supports the body. (Varā. 5.93) It is a very important organ as it supports the body of [illegible], which reaches to the lung. (Yo. Ku. 1.10) As to its functions, the 14 chief veins originate in it. (Śāṇḍ. 1.1) It is employed by suṣumnā. (Varā. 5.30) It is said to be in the midst of the suṣumnā and has minute root like fibers. It is resplendent like a cluster of lightning flashes, enabling [illegible] the mind attaining mokṣa. (Atway.) The substance of this is repeated in Dhyānā. 2. It connects with suṣumnā. (Yo. Ku. 1.14) The vein vāruṇī is above and below the kuṇḍalī. (Śāṇḍ. 1.9) The air of iḍā enters the kuṇḍalī causing an expansion of the moon, while that of piṅgalā, causes an expansion of the sun. (Śrī. 4.[illegible],47) The breath also originates in the kuṇḍalī. (Śrī. 7.7; Yo. Ku. 1.14; Śāṇḍ. 1.4; 7 prāṇa and apāna uniting and becoming heated go to its normality. (Yo. Ku. 1.61) Heat is not in navel. (Śrī. [illegible]) It is [illegible]pati, (Yo. Ku. 1.45;) or śakti it is it, of travels in it. (Varā. [illegible]; Yo. Ku. 1.7) It is one of the eight forms of prakṛti, or at least connected with them. (Śrī. [illegible]; Yo. Ku. [illegible]) It is said to be the abode of knowledge. (Bhāv.) It knows puṇya. (Yo. Ku. 1.38) It sleeps. (Yo. Ku. 1.55) It is said to be the form of kartā. (Tripura 7.1) All these seem to be [illegible] matters connecting it with the heart, and so dividing the functions of the latter .

There is a very figurative passage, which says that it was the mūlakanda as a [illegible] a lotus root, and [illegible] the bulb [illegible], being possessed of the [illegible] brahmarandhra. This seems to be a figurative way of saying that it [illegible] the seat with the [illegible] functions. (Yo. Ku. [illegible])

certain parts—kuṇḍalī

One frees the door of release in it as one opens a house with a key, which implies that it is the sheath of the soul, and is opened by Yoga practices. (Yo. Up. [illegible])

A great kuṇḍalī is said to come from practicing restraint of breath. (Yo. Up. 1.5) A full knowledge of it comes through kumbhaka breathing. (Jñāṇ. 1.7.13) To be concentrated in obtaining release so that it is aroused. (Jñāṇ. 1.7.17) When it sleeps in the upper part of the throat, the yogin attains release. (Jñāṇ. 1.7.37)

kanda

The kanda is another indefinite part. From its location and general description it would seem to be the bladder, or perhaps the stomach, but sometimes it assumes some of the functions of the kuṇḍalī. It is said to be between the anus and the penis, and to contain the yoni. (Yo. Up. 14) It is four fingers long and four fingers wide, egg shaped, and surrounded by fat, marrow, bone, and blood. (Varāh. 5.21) The same general description, adding that it is nine fingers from the anus is found in Śrīj. 4.14. It is surrounded by the kuṇḍalī region. (Triś. 71) In another place it is said to be below the kuṇḍalī, which is the more common location of it. (Yo. Up. [illegible]) The artery alambusā, which goes to the arm, passes through the kanda. (Śrīj. 4.17; Jñāṇ. 1.4) Suṣumnā also goes through it, (Triś. [illegible]; Śrīj. 4.1[illegible]) and fastens it as a jewel is woven by a thread. (Yo. Up. 18) 72,000 arteries are said to spring from it. (Yo. Up. 15) It is to be pressed in Yoga. (Yo. Up. 1.43) A kanda of arteries, two fingers above the medhra, is once mentioned, but this is a little doubtful. It may mean the kanda as a separate organ, but it may refer to the gathering of arteries as a kanda. (Varāh. 5.21)

Uncertain Parts, —tunda

Tunda is a part which may at some time be [illegible] certainly identified with the belly or the stomach, but at others is more indefinite. The navel is said to be in the tunda [illegible]it . (Tri. [illegible]) With the aid of prāṇa and apāna the process of digestion is carried on in it. (Ṛāṇ. 1.4) Prāṇa separates food and water and [illegible] in it. (Tri. [illegible]) While these passages would apply well to the stomach, the fact that the yogins had no good knowledge of the structure of the body leads to the belief that tunda is simply a hypothetical organ, devised to account for certain vital functions. It contains air, and this seems to be an important function. (Ṛāṇ. 1.4.43,50; Yo. Ku. 1.15,50) The last passage tells us that its union with air removes its faults or doṣas. [illegible] Its diseases seem to be dropsy and enlarged spleen--both rather common in India. (Yo, Ku. 1.18)

In the midst of the tunda in living creatures other than man and quadrupeds, the prāṇas are gathered together. (Tri. [illegible]) In that of birds there is a flame of fire. (Ṛāṇ. 1.4)

Ṛikhisthāna

The ṛikhistāna is a sort of fireplace, doubtless conceived of to account for the heat of the body. It is in the midst of the body, three-cornered in man and like glowing gold. In quadrupeds it is quadrangular, in birds, round. In its midst is a glowing tongue of fire. It is in the midbody, between the anus and penis. It is in the human organ of animals, and the tunda center of birds. (Ṛāṇ. 4; ṚrI. 4; see also. Tri.)

Agnyagāra

Agnyagāra is perhaps the same as the store. It is in the interior of the body, and apāna is in it. (Ṛāṇ. 1.4)

Products.

The various excretions of the body, [illegible] are [illegible] called products. Excreting is the [illegible] [illegible].

[illegible]	mala
Excretion	visarjana
Sweat	sveda
Moisture	kleda
Tears	aśru
Urine	mūtra
Ordure	purīṣa, viṇ, śakṛana
Semen	retas, śukra (śukla) vīrya, bīja
[illegible]	[illegible]gāra
Pus	pūya
[illegible]	vāta
Bile	pitta
[illegible]	kapha, śleṣma

Products and Secretions.

Some little mention is made of the products and secretions of the body, but not a great deal. Usually, especially in the later Upaniṣads, these are looked on as impurities of some kind.

Impurities

mala

Mala, impurity, first appears in Maitr. 7.4. In the pessimistic way of looking at the body, it is said to be composed of ordure, urine, bile, phlegm, marrow, fat, oil, and many other impurities, like a treasury full of treasures. It will be noted from the above that marrow and fat are considered as secretions or excretions, in such the same light as urine etc. Very late Upaniṣads also mention mala. The body is composed of it. (Adhyā. 6) The universe is to be considered as a mass of it. (Adhyā. 6) Mala may be dry. (Yo. Up. 1.53) Though considered defiling to the one touching them, not much is made of this in the Upaniṣads.

Excretions.

visarjana

Visarjana is a general term for excretions. The word appears only in the late Upaniṣads. They include dung, urine, and so forth, and are prepared by apāna. (Tripura 39; Maitr. 4.31; Chand. 1.4) The last passage tells us that they are divided among the nine openings of the body.

Sweat.

sveda

Sveda is mentioned a few times, beginning with Maitr. 6.4.3, where it is said to be produced by fire or heat, whenever one gets hot. It ran from the forehead of Nārāyaṇa when he was deep in meditation. (Jābā.) The later Upaniṣads tell us it is composed of water; śarīra is separated by prāṇa, (Chand. 1.4) and should be in the least of the four breathings mentioned in Chand.1.1.5. It also, even in early times, looked on in one of the three aspects

Sweat--sweat

While living beings could be generated lower and lower of life is known as svedaja, or sweatborn. (Ait. 5.3; [illegible] 4.17,63)

Moisture

kleda

Kleda occurs in Śāre Upaniṣad, where the body is said to be covered with it. It means moisture. (Sub. 8)

Tears

aṣru

Aṣru, tears, are like semilen parvly. They [illegible] components of [illegible]. [illegible] and are not to be shed [illegible], since one who sheds them loses his knowledge. (Saṃhita. [illegible]

Urine

mūtra

Mūtra, or urine, is first mentioned in [illegible], where it is said to be produced from the coarse element of the water one drinks. A later Upaniṣad also describes that it is produced from water. (Śāṭir.) From [illegible] one is to be looked on as the [illegible] of the impurities, and mentioned as one of the components of the body. (MAit.1.3; 3.4; Nārad. 4.26,28; 3.36,46); Çānd. 1.4) The last tells us that it passes through one of the nine opening of the body. The amount of it in the body is indeterminate, being dependant on the amount one eats and drinks. (Garbha 5) It is a [illegible] of apāna. (Śāṭ. 4.11; Triṣ. 83 Triṣ. 2.41) [illegible] the latter section, however, tells us that it is subordinate to prāṇa. [illegible] Vaiśeṣika Nyāya Śāstra. (Tr. Ka. 2.108) It does not [illegible] from the body, [illegible] and is not to be [illegible] [illegible]. (Plasma. 2)

One of the first effects of Yoga is that only a small amount of mūtra is produced in the body. (Śvat. 2.12; Saṃjñā. 1.1 [illegible]. 102; [illegible] Increasing of mūtra and [illegible] [illegible] that the yogins may be wholly free from [illegible]. [illegible] 371

Urine—mūtra

Touching it defiles one, and it requires a bath to make the clean again. (Maitrayī. [illegible]) The Aitareya-āran. Āraṇyaka [illegible] by an Upanaṣad person. (Tribd. [illegible]) There are [illegible] who avoid Around and for the calls of nature in [illegible], and they are called [illegible] pāṇa. ([illegible]).

The pleasure of friends should be regarded as mūtra by the wearily. (Mānā. [illegible])

The urine of the cow is to be partaken of by certain ascetics. (Dhiṣṇa. [illegible])

Orlure

purīṣa

Purīṣa, orlurn, appears as early in the Upaniṣads as [illegible], where it is said to be composed of the coarse part of the food eaten. The same scientific reference to it tells us that the amount in the body is intermittent, depending on the quantity of food eaten. (Martha [illegible]. Mānā. [illegible]) Urine is one of the impurities filling the body. (Mānā. [illegible])

Religiously, it begins to be considered in Śvet. [illegible], where it is said that one of the first effects of Yoga is the lessening of the amount of purīṣa. This is mentioned later, and it causes an old person to be young. (Maṇḍ. [illegible]) It is separated by prāṇa. (Jāṇḍ. [illegible]) -ha obstruction of it produces disease. (Yo. Ku. 1.56) It is not to be performed in the temple or the house-enclosure which seemed to trouble the writer of [illegible]. The same writer has his ire so far roused against certain persons that he calls them purīṣakārins.

viṣ

Viṣ (Lat. vit) also means dung, but is not used in the early Upaniṣads. Beginning with Mait., it is mentioned as one of the parts or impurities of the body. (Mait. 1.1; 1.4; Śāṭyāl. [illegible]; [illegible]) It is an excretion through one of the nine openings, produced by apāna. (Jāṇḍ. 1.4; Qrī. [illegible]). It does not affect the fire in the belly. (Yaṇḍ. [illegible]) By yoga practice it becomes

Ordure-vig

thing, like a seller's fleece. (Śāṅ. 1.7.) The touch of it defiles, and a panera is necessary to purify one's self again. (Śāṅ.1.2.6) And thought-food infused with it is an ignorant person. (Śāṅ. 1.8) Food assigned-who pure only for the purpose of evacuation-are called ṛṅāsura. (Śāṅ. 1.8)

;odhana

;odhana is also used for future, when it is said that it ought to performed before taking posture in tejas. (Prig. 9) Of course the general meaning of the word lends itself to this use.

[illegible]

retas

[illegible] plays no small part in the speculations, especially the early ones, of the Indian. retas is the word usually found, and generally refers to the male, but sometimes to the female also. In Bṛh. 6.4.1, it is the quint-essence of all things. For the earth is the essence of things in general, water is the essence of the earth, plants the essence of water, flowers the essence of plants, fruits the essence of flowers, nor the essence of fruits, and retas the essence of man. Woman was created as a dwelling place for it. (Bṛ. 1.4.3) It is the tejas or brilliancy, collected from all the members of the male. (Śāṅ. 1.1) This results the "gamule theory" of heredity, and also that, [illegible], no doubt, an attempt to explain the principle of heredity—how the child could resemble the father, and indeed, how the ovum could develope into a perfect [illegible]. It is Prajāpati, or personified [illegible]. (Bṛ. 1.4.3) The function is the begetting of offspring, and it is not necessary for the life of one, nor is it the chief sense, though procreation is one of the senses. (Bṛ. 1.4.1-13; cf. Praśna 1.13) It is produced by a [illegible] man; a [illegible] and one can be reproduced by it. (Bṛ. [illegible], Śāṅ.)

Semen--retas

As to its production and composition, it has already been noted that it is in the essence of all the gods. (Ait. [illegible]) According to one theory, it is produced from the fires and seas. (Prag. 1.1.1; cf. Upa. [illegible]) But it is rather to be connected with water. It sprang from the gigna of the primal man and from it came water; they returned in forms water. (Ait. 1.4; 2.1 Upa. 7.5.2) Also connected it with water, which is said to arise from it. When the body returns to the elements, retas becomes water. (Upa. 7.7.13) Prajāpati created all things from it. (Upa. 1.4.1)

As far as its locality in the body is concerned, it remains in the heart, and is ejected through the gigna. (Upa. 7.1.2; Ait. 1.4) The male relinquishes it in the female, and thus offspring are born. (Chand. 2.1.1) The gods brought it from the sun, and put it in man as the creator, the ejected it into the mother. (Kaus. 1.2) Man was born from the seed of sprite, a retas for sperm. A lesser [illegible] Upanisad [illegible] the theory that in the womb the retas of the father mingles with that of the mother. When that of the father is in excess a male child is born; if the mother's is in excess, a female; when the seed (bīja) of both is equal, a hermaphrodite is produced. (Chand.) This is a very keen, though not for sure, [illegible], theory, to be known for the sex of offspring.

Retas is connected with the rain and with morality. The gods offer food on man as an altar, and from this retas is produced. (Upa. 6.[illegible]; Ch. 5.7.2) This retas is in turn offered on woman as an altar, and man is produced. (Upa. [illegible]; Ch. 5.[illegible]) Tattiya is viewed as religious act, and chants and prayers are attached in connection with retas. (Upa. 7.[illegible]) It is so valuable that should any fall to the ground, it should be picked up and put on the female and spoken with appropriate mantras. (Upa. [illegible]) If one ejects it [illegible] tat. (Ch. [illegible]) It is considered by one who is sacrificing for greatness. (Upa. [illegible])

Like the manas, retas left the body at [illegible] [illegible] [illegible] [illegible], but was [illegible] [illegible] [illegible] [illegible] [illegible] prāṇa. (Ait. [illegible]) [illegible] [illegible] [illegible] [illegible] (Bṛ. [illegible]) [illegible] the [illegible] of the [illegible] ruler, antaryāmin. (Bṛ. [illegible]) [illegible] [illegible] of the puruṣa, the absolute. (Bṛ. [illegible]) [illegible] [illegible] [illegible] prajāpati, (Bṛ. [illegible]) the [illegible], (Bṛ. [illegible]) and [illegible] [illegible]. ([illegible])

But a great deal is said about retas in the later Upaniṣads. [illegible] [illegible] [illegible] [illegible], as [illegible] mentioned, (Garbh. [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] later Upaniṣads, in view of the connection between the [illegible] and manas. It was the first thing produced from manas. ([illegible] [illegible]; [illegible] [illegible]) [illegible] [illegible] to be the first retas of the ātman. ([illegible]) One [illegible] [illegible] [illegible] [illegible] [illegible] retas. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. ([illegible]) [illegible] the golden retas. ([illegible]) The [illegible] is superior to retas. (Çrīj. 9.2)

çukra

Çukra is used a few times for semen, but never in the oldest Upaniṣads. There is a prayer in [illegible] [illegible] [illegible] that it may be pure, and [illegible] 1.[illegible] mentions it as part of the body. Then [illegible] [illegible] [illegible] to it in [illegible]. It is developed from the marrow. [illegible] [illegible] with blood the fetus is developed. [illegible] [illegible] the wind [illegible] [illegible] [illegible] [illegible] into two parts and twin [illegible] are born. The amount of it in the body is [illegible] [illegible], or [illegible] grams. ([illegible]) It is [illegible] of water among the five elements. ([illegible])

vīrya

Vīrya is [illegible] used with the same significance. It is equated to prāṇa, ([illegible]) [illegible] [illegible] [illegible] [illegible] [illegible] Praśna. ([illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible])

[illegible]-bīja

Bīja is often used in its [illegible] sense of seeds or [illegible]. It is used in the sense of semen. [illegible] is sometimes [illegible], [illegible] is possibly to be emended. The meaning is not to be doubted.

Thyroid.

Udgāra.

Udgāra, ejection, is mentioned in a [illegible] passage where it is said to be found like pulsation. (Pūrv. [illegible])

Pus

pūya

Pūya, or pus, is one of the things of which the vile body is composed. (Pūrv. [illegible]) [illegible] without [illegible] gives [illegible] (Thasma. 2)

[illegible]

doṣa

[illegible] is said in regard to the three doṣas or humours, which are so important in the later Indo system of medicine.

[illegible]

vāta

Vāta, the wind humour, is mentioned as one of the parts of the body. ([illegible]. 1.2) It [illegible] in the arteries. (Śāṅg. 1.7.14; [illegible]) [illegible] passages [illegible] wind.

Bile

pitta

Pitta, or bile, is mentioned a little [illegible] than vāta. It is one of the [illegible] of the body, (Śāṅg. 1.3; 1.4) being located in the stomach, of the heart agnisthāna. (Śārīra 4) If we are [illegible] in the [illegible] of the [illegible] and its [illegible], it would [illegible] that the liver was considered part of the heart, and the seat of heat. But this is doubtful.

Śleṣma-pitta

It weighs a prastha, or [illegible] pram. (Sarbha 6) [illegible] Śleṣmāṇa have fundamental positions. Pitta occupies [illegible] . (Śrī. [illegible]) [illegible] by [illegible] and [illegible] in the [illegible], (Śāṅg. [illegible]) [illegible] full breathing, [illegible] as kubhaka. (Yo. ku. [illegible]) It is dried up by [illegible] within other [illegible]. (Yo. ku. [illegible])

Śleṣma

kapha

Kapha is the third of the humors of the body, being one of the [illegible] purities, (Suśr. [illegible]) [illegible] kapha, [illegible] (Sarbha) It is found in the [illegible] ovary, (suṣumnā) and the [illegible]. (Yo. ku. [illegible])

Śleṣma

Śleṣma is another word used for śleṣma. It [illegible] from kapha, though nothing is said to indicate the difference between them. (Śārī. [illegible]) It is the water of the six [illegible] as dhanañjaya, (Śāṅg. [illegible]) and is composed of water. (Śārīr. [illegible]) By proper [illegible], it is [illegible] by the internal fire. (Śāṅg. [illegible]; Yo. ku. [illegible]) It is said to dry up. (Yo. ku. [illegible])

Conclusion

Procreation has always been a fascinating and interesting subject to Indian speculators. That a child should be developed and born, resembling its parents, has to them the greatest of all māyā. Of course it was recognized that sexual intercourse was necessary in procreation, and in a general way the child is seen especially the offspring of the father. He produces the seed, while woman furnishes the field in which it is sown; the child so produced essentially pertains to the father, as the carrying out of the seed may be easily taught. This explains why a man may marry a woman of lower caste than himself, and yet have his desires resolved into sons. While these matters are not dealt with in detail in the Upaniṣads, the treatment of procreation is in accord with the general ideas of the Hindus.

In this section no attempt is made to quote every passage in which procreation is referred to, but only those which are the chief ones. The history will be approximately complete, but not absolutely so.

In one of the oldest Upaniṣads, Ait. 2.1ff., we find that the self or individual existed first as a germ or seed. This seed is the essence gathered from all the limbs of the body, and is carried in the body of the man. He transfers this to the woman, and this is the first birth of the individual. It now becomes assimilated to her, becoming as if one of her own limbs, hence she is not injured by it. She nourishes the child within her, and in due time brings it to birth, this being the second birth of the individual. From Ait. 1.[illegible].12, it is to be noted that in normal cases the soul enters the body throught the anterior fontanelle, later well known as the brahmarandhra.

In Bṛ. 1.4 the act of coition is looked on as a sacrifice, and traced back to Prajāpati. The various organs and parts of the body concerned in coition are linked to various things used in the sacrifice. The best sort of woman is one resembling Śatī, and such a one the man is to approach. If she should be unwilling to consent to him, he is to bribe her with presents,

Embryology

and if she [illegible] consulting, he slap and beat her with his hands. If she [illegible] in refusing him, a [illegible] is uttered, "[illegible] glory (take away his glory, " and she becomes unfaithful. Nothing [illegible] here as to whether the woman should be [illegible] or moral [illegible] to make such a request. If the woman yields, a similar [illegible] gives her glory. During coition the man may utter [illegible] which will make the woman love him, which will make her pregnant, or withold pregnancy.

When the woman is seized with her monthly illness, she should not drink from a metal vessel for three days, nor wear a clean dress. At the end of that time she bathes, and prepares rice. If they feel [illegible], different methods of preparing the rice are enjoined, to produce [illegible]s of different qualities. After the child is born certain mantras and the like are observed to give the child speech and other benefits. But a discussion of these things is rather foreign to the present work.

The most complete and scientific statement in regard to embryology is to be found in Section 7,4. One night after [illegible]tion, a little drop is formed (in the wom[illegible]). In [illegible] nights, a bubble, in half a month a ball. In a month it becomes solid. In two months it obtains a form. In three months it attains feet; in the fourth month, ankles, stomach, and hips; in the fifth month, the back bone; in the sixth month, nose eyes and ears. In the seventh month it becomes endowed with life. In the eighth month it becomes endowed with all the characteristics of a living person. If the seed of the father be in excess, a male child will be born; if the mother's be in excess, a female; if both are equal, the child will be a neuter. From a disturbed mind, blind, lame, hunchbacks, and dwarfs are born. If the seed be divided by the natural coming of the winds, twins are born.

Then follows a passage which [illegible] seem to have been inserted from the [illegible] for simple and sensible, if not strictly accurate [illegible] discussion. The embryo imagined at [illegible] five seconds formed [illegible], and be [illegible]

[illegible]

the [illegible] perceptive faculty -understands smell, taste, [illegible] by [illegible] be filled on the word **om**; when he meditates it is one syllable, the 5 **prāṇas** and the 10 **vāyūs** come into the body of the living one.

By the mother eating and drinking, and the connection of the artery cord, **prāṇa** increases. In the ninth month the **fetus** is filled with all the characteristics and all the impressions of knowledge he remembers his former births, and remains good and evil karma. In this point the child is seized with great pain at the door of the womb, and is born in this time, being caused by this pain to forget all its previous births.

Therefore I also tells us that the embryo is formed by a union of semen and blood.

Embryo

garbha

Garbha is the word generally used for the foetus. It lies in the womb nine or ten months. (Ch. 5.9.1) It is produced by the deities offering semen with semen as the sacrificial fire. (Ch. 5.8.2) In a mystical passage, the **garbha** is said to be independent on the sun which is between reality and the alternants. (Ch. 3.19.0) The phrase in [illegible] the embryo in Pr. 6.4 have already been mentioned. The embryo sometimes desires to kill the mother. (B. U. 1.1.20) **Garbha** is assumed to be the fetuses of the embryo. (Mn. 11)

Chorion

jarāyu

Jarāyu is applied to the slough of a serpent as well as to the outer membrane envelopes the embryo. It is once mentioned in a Sutra. (Pr. 6.4.1) Most of **hiraṇyagarbha** covers the contents of the world. (Ch. 3.19.2) The soul should not be born with anything that is born from the **jarāyu**. (Manu. 5.31)

[illegible]

Ulva, or ulba, is used for the lower portions of [illegible]. The [illegible] Sivapuranarthas because [illegible]. (D. 2.1.7) The [illegible] [illegible] for months. (D. 5.1.1)

Chapter XII

[illegible]

3) Section.

Digestion is [illegible] by the [illegible] — pac. Hence there is a resultant connection between digestion and [illegible], as will be [illegible]. Some of the passages in regard to food should be first considered.

Anna is the [illegible] common word for food. One of the earliest passages tells us that when [illegible], food becomes threefold — [illegible], fleshy, and manas, according to the relative coarseness of the food. (Ch. 6.5.1; 6.6.2,3) The presence of food is necessary, in order that one may have use of his mental and vital functions. (Ch. 7.[illegible].1,2; Tait. 2.1.1) In regard to the connection of eating with the mind, it is demonstrated that after prolonged fasting one's mental faculties are impaired, but that after eating they are again restored (Ch. 6.7) The senses and the prāṇas also need food, for if one does not eat they will not operate; they will operate if one eats. (Chan. 6.7; Ch. 7.5.1; Kau. 2.2). In a way, prāṇa is very early identified with food. (Tait. 3.7) That it because works in [illegible], action in the feet, evacuation in the anus and so on, again testifies to the dependence of the action senses on food. (Tait. 3.10.1-3) Food comes from Brahma, and creatures not only subsist by it; they are born from it as well. (Tait. 3.1,2) This idea is further carried out in a somewhat later Upaniṣad, where we are told that food is Prajāpati, for from it all the prajā's are produced, through retas. Vīrya, vigor, came forth from food. (Praçna 1.14; 6.4)

Food thus enters is, according to a very old theory, cooked, or digested, by the Vaiçvānara fire within one. (Ch. 5.9) This is enlarged on by Mait., which has considerable to say on the subject of food. Along with its digestion by the inward heat, the coarser part of its essence is conveyed by samāna into apāna, and the finer parts to the several members of the body. This becomes the general accepted theory of the nourishment of the body. (Mait. 2.6) Mānāv. 17.1 agrees that food is digested by the fire (ahāra) in man (nari).

Mait. 6.34 says that food [illegible] digested [illegible] by the [illegible] of the three [illegible]

Digestion

Vait. 1.1-[illegible], lines out a lengthened passage dealing with in a symbolical and mystificating way. Without going into much deta[illegible], it may be said that eating of food is here viewed as a form of worship. It is a sacrifice, and food is offered upon the altar of the person. The connection lies in the necessity of consuming of food in order to sustain life and the operations of the mental powers. All creatures run about day and night in order to reach food. The sun himself takes food with his rays, and shines by means of food. The prāṇa's sipped from sprinkled with food; fire flares up when it is furnished with food; the universe was made by Prajāpati desirious of food. Food is furthermore identified with the body of the all supporting Viṣṇu, and its essence is prāṇa. It is the cause of all things. It is composed of the three qualities- guṇa's--and women, nature, and the world are all food. In a more figurative sense, all the objective world becomes food for the person. Animals and trees have from food, they will return to it when they die. When viewed in this cosmical light, in which eating has become a sacrifice, partaking of food must be according to a ritual. The mouth must be cleansed with water before eating, the prāṇa's must be stored, the food poisoned of its poisons, and the mouth again ~~rinsed~~ rinsed, after which the worshiper meditates in silence, identifying food with the Vaiṣvānara self. Some of these things appear in other Upaniṣads, but are not treated so fully as here. The same Upaniṣad, a little further on, (1.5.3) identifies food with one of the manifestations of Prajāpati, adding that morsels is carried in by the breathing first and drink into the mouth, which is the Āhavanīya fire.

In sangh. 5.2 the sying father transfers, by analogy, food, or life power over fire, to his son. The desire for food and drink, according to the explanation of D. 5.1.3, is caused by the rotation of the stomach in the baby; mother takes away food, and water is taken away by baby leaves the appetites.

Later Upaniṣads are in mutual agreement with the older concerning

[illegible] food is produced from and supported by the earth. It produces and supports prāṇa. (Br. U. 1.1.7) Agitation and breaking her [illegible] among the [illegible] of the body, [illegible]. It [illegible] should be practised, and one should not eat too much. (Aṅgira. [illegible]; Śārad. [illegible]; Traj. [illegible]; Prāt. 1.5; Varāh. 5.13; Saṃ. 1.7; and in cases of [illegible] possessing sattvāvara is the term used to describe the aspirant's [illegible]. The morning and evening meals of the half man are the morning and evening [illegible] taken at the time of the change of moon are the lunar [illegible]. (Aṅgira). [illegible] should be water and air, and just enough fruit. The use of a sieve is enjoined before partaking of food and drink, so that [illegible] inadvertently be taken into the [illegible]. (Bhav. 2.6; [illegible]) [illegible] and subject to [illegible]. Only a small quantity of sweet and [illegible] is allowed. (Yo. Tu. [illegible])

As in Dha. 5.8, Gall. 2.[illegible], digestion is carried on by the internal fire, called in Garbha 2 the bodily fire, or koṣṭhāgni, which digests all that is eaten, drunk, licked, or sucked. Varāh. 5.48 tells us that this internal fire produces juice, or rasa from the food. Ṭāṇḍ. 1.4 goes more into detail in regard to [illegible]. Food and drink are first conveyed into the tunda, where they are separated by prāṇa, that they may be converted into rasa. The water is placed over the internal fire, and the food over the water. Prāṇa then unites with apāna, and taking air along with them, they go to the flame of fire in the midst of the body. The fire, thus nourished, heats the water very hot, and in this way the food, mixed with spices and placed over the water, is cooked or digested. In this way prāṇa separates the urine, urine, water, blood, juice, excrement, &c. With the aid of samāna the now prepared juices are carried to all parts of the body. Garbh. 1 also mentions water as being an aid in digestion. Traj. [illegible] the part played by samāna in carrying the rasa to the various [illegible].

Heat of Body

Closely related to the function of digestion is the vital heat, as had already been seen. A little more may be added to the subject of heat. It is usually treated as a spiritual one, and very frequently connected with one or more of the external sacrificial fires, so that its discussion from a physiological standpoint does not yield much. The bodily heat is [illegible] between prāṇa and apāna, [illegible], upāṃśu and antaryāma. It is called Vaiçvānara, and is the [illegible] puruṣa. It digests food, and makes a noise which one may hear by stopping his ears with his fingers. A person dying does not hear this noise. (Bṛ. [illegible]; Ch. 3.13.8; Maitr. [illegible]) In this connection one should remember that [illegible] continually repeats, "bhugu, bhugu".

It is hardly necessary to refer to one's being born from [illegible] is agni after death. ([illegible]) But we may note the different fires which are in the body. According to [illegible] there are three fires which lie, çriyantė , in the body, hence it is called çarīra. These three fires are the jnānāgni, or knowledge fire, the darçanāgni, or seeing fire, and the koṣṭhāgni or visceral fire. These three fires respectively give knowledge of good and evil words, see forms, and digest food. They are located in three places; in the mouth as the āhavanīya, in the belly as the gārhapatya, and in the heart as the dakṣiṇa fires. Prāṇā. U. varies this a little. The sūrya fire, [illegible], dwells in the head, the darçana fire, as the āhavanīya, in the mouth, the [illegible] çarīra fire, as the dakṣiṇa in the heart, and the koṣṭha fire, the gārhapatya, in the navel, and digests what is eaten and drunk. This fire in the belly is not affected by excrement and [illegible]. ([illegible]) In general, [illegible] body is [illegible] by the fire in the heart, [illegible] and mystical idea. (Mahān. 11.10)

The nature [illegible] Vaiçvānara fire [illegible]

[illegible] from the passages on [illegible], [illegible] these the impression that the Vaiśvānara is simply the natural heat of the body, [illegible] digesting the food eaten, [illegible] but apparently [illegible] situation, which is considered the seat [illegible] clearly in this connection. Whether the presence of heat in the body of every man—viśva nara—led to the idea of [illegible] the Vaiśvānara fire, and then to its subsequent identification with [illegible] Brahman, the Supreme Spirit, and the like, or whether the already existent concept of a Vaiśvānara fire was identified with the heat of the body, the Upaniṣads do not reveal.

The fire in the body is said to be [illegible] by the mind, [illegible] (Kauṣ. [illegible]). [illegible] Upaniṣads generally [illegible] proper [illegible] of which [illegible] like fire, so that it digests the food and performs its functions [illegible]. ([illegible]; [illegible] 1.1.14; [illegible]) The [illegible] passages [illegible] from the body.

Senses.

[illegible] hardly necessary, in order fully to understand the passage [illegible] here, to have some [illegible] in the particular way in the physical sense. [illegible] that something should be said about them.

The senses are called by different names—devatā, prāṇa, grahā, indriya, jñānāni, and the like. [illegible], though not used in the very oldest Upaniṣads, seem terms to be the ones by which they are generally known. The first point to be noted here is the number and nature of the several senses. While it may be true, as Deussen suggests, that the seven mentioned specifically of the mind furnished the starting point for the original enumeration of the organs of sense, this accounts for apparently irregular changes of the senses when only four of five senses, including the mind, are involved. It should also be noted that these early passages do not in general undertake a full enumeration of the senses in the Indian [illegible] sense of that word, but treat them in more or less incidentally in connection with some other topic under discussion. This is not true in every case, still these passages do not present an a full enumeration of the senses. There is rather consistent in the mention of five of what we may call senses, prāṇas. They are: speech, sight, hearing, smell, and mind. (1.5.5-8; 1.7.1,2; 1.11.[illegible]; 1.15.[illegible]; 1.18.1,2) In some [illegible] manas is made the superior of the others, which serve it. But in general manas is coordinate with the others. It will be noted that even at this early stage both the knowledge senses and the action senses, to use terms that later prevailed, are recognized as senses. In some passages in this [illegible], yet it presents the first [illegible] enumeration of the senses, under a specific name, graha, or seizer. [illegible] (1) it [illegible], sometimes [illegible] prāṇas, recognized [illegible] in many cases.

Following is this list of senses and their functions, as given in Bṛ. 1.5. The word for the function, ātiraṇa, is peculiar, [illegible] their mastery over the sense.

graha	atigraha
prāṇa	apāna
speech	name
tongue	taste
eye	form
ear	sound
mind	desire
hands	work
skin	touch

Apāna evidently means smell here, though one must admit that the use of the word is peculiar. Prāṇa as the organ of smell also seems a little strange, but is a more natural use of one of the breaths. It will be noted that name, word, and sound have been added to the list in Bṛh. [illegible]

Another, though a different, list found in this same Upaniṣad is more complete. [Bṛh. 2.4.11; repeated 4.5.12]

ocean	waters
skin	touch
tongue	taste
nose	smell
eye	form
ear	sound
mind	purpose
heart	knowledge
~~work~~ hands	works
feet	journeys
speech	Vedas, all Vedas
upastha	pleasure
anus	evacuation

In this early passage all [illegible] of the senses, [illegible]

are recognized, just as they are itself so, [illegible] manas and hṛdaya, since functions seem to be respectively dependent on the receptivity of intelligence. A contrast familiar informed that of the senses is considered to range. i.e. here the sense, pain, and taste are central, while the body, recognition, [illegible], and the prajñā [illegible] are peripheral. This list is expanded several times so some [illegible] it off as accepted independent. (P.II: 7.2) In this synopsis, the senses are independent on prajñā, so they can be activated [illegible] it. Prajñā is recognized as the functioning of the senses, [illegible] they are not productive [illegible] during sleep, just as the [illegible] P.II: [illegible] on the ten action and ten knowledge senses are formally recognized and [illegible].

Considerable [illegible] is devoted to some of the other principal [illegible] of the senses and their correlations. A most interesting one is found in Triṇ. 1. Here the ten senses are separated into the two groups of knowledge and action senses, and paired off; [illegible] correlations; and each pair is united with a mental faculty, a vital air, and an element. Following is the scheme.

Mental Faculty	Vital Air	Door (Organ)	Quality (Object)	Correlative (adhiṣṭhita)	Element
jñātṛtva	samāna	ear	sound	speech	ākāśa
manas	vyāna	[illegible]	touch	hand	air
buddhi	udāna	[illegible]	[illegible]	feet	fire
citta	apāna	[illegible]	rasa	penis	[illegible]
[illegible]	prāṇa	[illegible]	smell	anus	earth

The correlation of the senses will be [illegible], [illegible] ākāśa, [illegible], air, fire, [illegible] in the mental image [illegible] paired off if the [illegible]. I suspect is [illegible] [illegible]. The position of the [illegible] and mental faculties [illegible] are [illegible].

A similar and very elaborate scheme is found [illegible] 1,

senses

[illegible] senses, [illegible]

[illegible]

[illegible]

Sense organ	Object	Field or (deity)	Vital air
Eye	sight	āditya	prāṇa
Ear	hearing	diśa	apāna
Nose	smell	earth	vyāna
Tongue	taste	Varuṇa(water)	udāna
Skin	touch	air	samāna
speech	speaking	fire(Agni)	vairambha
hand	taking	Indra	mukhya
feet	going	Viṣṇu	antaryāma
anus	evacuation	Mṛtyu	prabhañjana
penis	pleasure	Prajāpati	kumāra
manas	"minding" (mantavya)	Candra	śyena
buddhi	boddhitavya	Brahmā	kṛṣṇa
ahaṃkāra	egoity	Rudra	śveta
citta	cetavya	kṣetrajña	nāga

It will be noticed that the above list contains the five intellectual senses, followed by the five active senses and the four faculties [illegible] [illegible]. The functions [illegible] [illegible] the senses. Āditya, diśa, and Varuṇa [illegible] brilliancy [illegible] [illegible] of manas [illegible] [illegible] fire, [illegible] [illegible] 1 [illegible].

Senses

Differences are found in these correlations, even in the more [illegible]. [illegible] to correspond to the correlations [illegible]. [illegible] relatively- [illegible], [illegible] senses, [illegible], the five sense functions and organs, the prāṇas and act, and the objects of senses—sound, touch, form, taste, smell, —all named. Their relationship is stated in the classification of the five senses and their correspondences are to found in various [illegible]; [illegible]. [illegible]; [illegible]; [illegible]; [illegible]; [illegible]; [illegible]. [illegible].

Deussen is [illegible] that the senses are independent, [illegible] in the sense that they are independent of prāṇa in the broader sense of self or soul, in that they bring differences, and take [illegible] overshadowing other. (Chāṇ. [illegible]) Especially in [illegible] prāṇa is [illegible], [illegible] from [illegible] as [illegible] from a fire. (Chāṇ. [illegible]) [illegible] in the idea of their [illegible] with manas, and in subjection to it. When not [illegible] by the mind, they are like uncontrolled horses. ([illegible]) [illegible] the senses are [illegible] with the senses in manas. ([illegible]) They are gathered in manas, [illegible] feeling, [illegible] [illegible]. (Praś. [illegible]) In another passage, the [illegible] senses are said to [illegible] the ātman. ([illegible]) Again, the ātman is said to be [illegible] of senses, ([illegible]) or to have created them. (Praś. [illegible]) Prāṇa is said to cause the [illegible] of the senses, and yet to be [illegible]. (Praś. [illegible]) Chāṇ. [illegible] [illegible] they are born from Prāṇa. Of course, they are said to have been [illegible] by the Deity. (Jaiḍ. [illegible]) [illegible] (Chāṇ. [illegible]) [illegible] vijñā prajñā is necessary for their activity. (Chāṇ. [illegible]; [illegible]) and are said to [illegible] the; that is, for the ātman, when they observe the external world. (Mait. 6.10) Thier activity is also dependent on the eating of food. (Mait. [illegible]; [illegible]) The senses and their objects [illegible] are [illegible] , so that one [illegible] the other. (Chāṇ. [illegible])

The control [illegible] senses we [illegible] the [illegible] important, and

Senses

their relationship of prāṇa as the chief, in an old and several times repeated fable. (Śāṅk. [illegible]; Ch. [illegible]; Maitr. [illegible]; Praśna [illegible]) In the latter being employed by the senses in their conflict with the asuras, and being placed with each, which corresponds to the correspondence of the activity of prāṇa, and the references to the different parts of the body which are argument of asuras.

This [illegible] manas to the ātman is explained by various expressions, where they are said to be the breaths [illegible]. (Śaṅkh. [illegible]; Jaim. [illegible]) [illegible] the "portions of the senses, namely, the five active senses [illegible], while the five knowledge senses are the lines. Śāṅk. and Kauṣ. also name the senses the horses in the figurative sense. Again, the knowledge senses are the sacrificial rounds of the figurative body sacrifice, and the mind senses the havis. (Śaṅkh.; Kauṣ.) All these subjections, which could further be explained in another way from the living father, "I mean of hearing, considers its powers of speech to its own. (Maitr. [illegible])

While the senses are mentioned many times in a fashion in the references quoted, only little of importance is to be noted. The chief thing remaining is the subjection of the senses to the knowledge faculty, which is urged everywhere. (Kauṣ. [illegible]) It is here that when the five senses, along with manas remain lower or scattered, this is the highest state of man. (Kauṣ. [illegible]) This is a concrete way, as one puts among other [illegible] in regard to the necessity of measuring or restraining the senses. (Śaṅkh. [illegible]; Maitr. [illegible]; Śāṅk. [illegible]; Maitr. [illegible]; Śaṅkh. [illegible]; Kauṣ. [illegible])

A possible [illegible] that the [illegible] of [illegible] the senses as the liṅga śarīra. (Śaṅkr.)

Senses

Some [illegible], [illegible] what [illegible], [illegible] kūrma. [illegible]

Speech vāc is the sense most mentioned apart from the others. This is due [illegible] explained in one of the middle Upaniṣads. It is brought forth by the touch of [illegible] tongue. It is called the alphabet when uttered. (Mait. 7.11.15) Going back to [illegible] manas. ([illegible] Ch. 7.3.1) This is repeated often. (Kaṭha. 3.13; Nṛsp. 1.1; G. P. 1.1.37,38) During sleep, especially deep sleep, it merges into prāṇa. (Ch. 4.3.3; Kauṣ.3.3; [illegible] vyāna, [illegible] prāṇa [illegible] vāc [illegible] (na prāṇitum [illegible]ti) and when [illegible] sacrifices to each other, and one or the other of these two sacrifices is [illegible] ātman, and again returned [illegible] suṣi's [illegible] tejas [illegible] tejas. [illegible]

fuel
fire [illegible] tejas [illegible],

and the prāṇa to prāṇa. [illegible]

[illegible]

[illegible]

[illegible]

will. It is an instrument of intelligence or prajñā, [illegible]

[illegible]

In addition to its being the fuel [illegible] figurative sacrifice, as

[illegible] hotar. [illegible]

or, when the body is considered as a chariot, vāc is the [illegible]

[illegible]

Naturally the chief references in the later Upaniṣads refer to the

[illegible]

[illegible]

[illegible]

[illegible]
Yāj. 18
[illegible]

[illegible] hovī, govī. [illegible]

[illegible] Yoga practice. [illegible]

[illegible]

[illegible]

[illegible] piṇḍa [illegible]

offered. (Piṇḍa. 7)

[illegible]

[illegible]

[illegible] or [illegible]

[illegible]

[illegible]

Manas and the body.

[illegible] manas [illegible] the body. [illegible] manas [illegible] manas [illegible], [illegible] one [illegible], [illegible], manas, buddhi, citta, and ahaṅkāra, [illegible] antaḥ-karaṇa, [illegible] karaṇa's, [illegible] ahaṅkāra and that of ~~xxxx~~ buddhi [illegible] and of perception, especially sense perception. The remaining functions of [illegible] manas and citta. Manas is [illegible] buddhi, [illegible] of [illegible] power. Citta [illegible], [illegible] buddhi and manas. [illegible] included in citta.

Manas [illegible] it comes from food (Muṇḍ. [illegible]) [illegible] manas [illegible]

[illegible] prāṇa. [illegible]

[illegible] prāṇa [illegible], [illegible] prāṇa.

[illegible] dyāna , manas [illegible] prāṇa. [illegible]

prāṇa's [illegible]

prāṇa. [illegible] prāṇa [illegible] prāṇa.

[illegible] prāṇa. [illegible] a [illegible]

[illegible] prāṇa. [illegible]

[illegible] prāṇa. [illegible]

[illegible] prāṇa. [illegible]

[illegible] prāṇa's. [illegible]

[illegible] manas. [illegible]

[illegible]

[illegible] manas [illegible]

[illegible] manas [illegible]

[illegible] manas [illegible]

[illegible] āsana. [illegible] āsana [illegible]

[illegible]

a sacrifice, [illegible] [illegible] [illegible] [illegible] (Kauṣ. [illegible]), [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible]. ([illegible] [illegible]) [illegible] [illegible] [illegible] [illegible] [illegible]. ([illegible] [illegible]) [illegible] [illegible] [illegible]. It [illegible] [illegible] [illegible], [illegible] [illegible]. ([illegible] [illegible]) [illegible] [illegible], [illegible] [illegible] **prāṇa** [illegible] [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] **prāṇa** [illegible] [illegible] sleep. ([illegible] [illegible]; [illegible])

[illegible], [illegible] **[illegible]**, **manas** is [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]. ([illegible] [illegible]) It [illegible] [illegible], [illegible], [illegible], [illegible] [illegible]. ([illegible] [illegible]) It is [illegible] [illegible] of [illegible]. ([illegible] [illegible]) It [illegible] [illegible]. ([illegible] [illegible]) It is one of the 10 [illegible] of the body. ([illegible])

It is [illegible] in [illegible] [illegible] that **manas** is the source of procreation. Later it is affirmed that **retas** was produced from **manas**. ([illegible] [illegible]; [illegible] [illegible]) In Yoga of course the restraint and direction of **manas** is frequently referred to. [illegible] [illegible] [illegible] [illegible] [illegible]. ([illegible] [illegible]; [illegible] [illegible] ff.) A peculiar idea is that **manas** is to be [illegible] to the end of the [illegible] [illegible]. ([illegible] [illegible])

A few minor passages connecting **manas** with the moon may be mentioned as a matter of interest, though not strictly pertaining to [illegible]. It is [illegible] [illegible] [illegible] [illegible] of [illegible] [illegible]. **Manas** is identified with the moon. ([illegible] [illegible]) It goes to the moon at death. ([illegible] [illegible]) [illegible] [illegible] of the moon. ([illegible] [illegible]) The moon sprang from the [illegible] of Puruṣa. (R. V. 10.90) The moon came from [illegible] [illegible] the **manas** of the [illegible] [illegible]. ([illegible] [illegible]) [illegible] of the departed soul to the moon, and [illegible] [illegible] [illegible] [illegible] in the same direction. ([illegible] [illegible]) A [illegible] [illegible] [illegible] [illegible] that the moon came from the **manas** of Prajāpati. ([illegible]) [illegible] [illegible] [illegible] [illegible] with the moon, [illegible] [illegible] [illegible] [illegible] of the [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] and [illegible], [illegible], and [illegible], as well as the [illegible]

[illegible] (cf. σελήνη, σεληνιάζομαι),

[illegible] primitive [illegible]

[illegible].

[illegible] th[illegible] mind, [illegible]

[illegible] prajñā, [illegible],

[illegible]

[illegible] for the purposes of this treatise.

The Prāṇas

The consideration of the prāṇas is a difficult matter, owing to part in the fact that prāṇa has various meanings, some of them, in fact, very obscure, and also in the part that comes in some connection. Attempt is made in just this. The chief meanings of the prāṇa series are. If with that point part the role and is be insisted here, perhaps the best way of discussing the question would be to begin with the ordinary usage of the various prāṇa words, and trace that background to their first use in the literature of Upanishadic antiquity. Take as the viable it still possible and our purpose before to treat the subject comprehensively, we shall have time. Leaves.

The primary meaning of prāṇa , from the root prāṇ, an, to breathe, seems to mean simply breath. A noun nna is also found in the Upanishads, but in every case there is something which makes it doubtful whether it is a real word in actual use. Ana is found once, B.U. I.iii.16, and seems equally likely to be the base of the prāṇa series. Though the present tradition is unclear in the Upanishads, it is hardly worth while to enter into a discussion of outside passages. The correlation and identification of breath with life is most natural and has been done in many ways. Hence it is just what we would expect when we find prāṇa in many cases meaning life, or the life principle. This thought necessitates the identification of prāṇa with the [illegible] of thought, and with the deity. Finally, prāṇa is used in reference to the senses, and [illegible] there was no special word to indicate them. This was no doubt due to the importance of the senses in the life and [illegible], and may have been [illegible] early were the the senses--deva, or devatā. Prāṇa as a sense need not be discussed here, as the senses are treated elsewhere, while the corresponding [illegible] are not strictly our topic. The remaining subject is the breath prāṇa.

Starting with the single prāṇa in the R. V. [illegible] specific breaths mentioned in the later Upanishads and their adjuncts. Some of these breaths are not often mentioned in the [illegible] literature, but

the tradition prāṇāpānau, so [illegible] general [illegible]. [illegible] is so be had until we read the [illegible].

Before proceeding to a discussion of the series, certain aspects of the prāṇa question may be mentioned. There had been a great deal of argument over the question whether prāṇa or apāna originally meant in or out breathing. [illegible] firmly held and strenuously maintained by the adversaries. The verbs relating to these various forms have been called into the argument, and [illegible] definitions urged. Whatever may be said about verbal forms outside of the Upaniṣads, nothing can be really proved by them in the Upaniṣads. A matter which has generally escaped [illegible] the discussion of these verbal forms is that they are as a matter of fact all used in a denominative sense in the Upaniṣads. Hence it is possible to give a very general interpretation to some of the passages where apāniti occurs, careful examination leads to the belief that the word is in all cases used with denominative force. In the interpretation of verb forms, one [illegible] matter has been overlooked. In the older literature there we have a [illegible] verb which can be distinguished, we have uānati, vyāniti, and usne sasāna (perfect), all from a √an. But in the Upaniṣads we have always [illegible] with long ā, udāniti, vyāniti. While the earlier forms seem to have the directional or modified meanings common to verbs compounded with these verbal prefixes, the later ones seem to be used as if they were denominatives coming directly from the noun forms. The late use of the verb apāniti seems to be the same, and not to be a compound of ud + apa. Consequently the writer believes that from the [illegible] the meaning of prāṇa and apāna are not inhaling and exhaling [illegible], or vice versa, but [illegible] upper part or lower part of the body, while the verbs mentioned with them are to be understood in denominative sense, so that prāṇiti may mean either to be the breathing, [illegible]

breath in the upper part of the body. Apāniti, in the Upaniṣads, on the other hand, seems to come to signify apāna, and this has to come by either in or outbreathing, [illegible] i.e.

The development of a series of breaths out of the original prāṇa, while in part prior to the Upaniṣads, can perhaps be accounted for thus. After the original prāṇa, apāna seems to have been the most common name. This may be inferred from the fact that these are the breaths most mentioned, and therefore considered the most important. We find for instance that they are essential to life, in a passage where no other breath is mentioned. (Bṛh. 6.4.12) This passage is one where a charm is used to take away a man's prāṇa and apāna, and he departs from this world. In the opinion of the writer, this refers to the breath in the upper and lower parts of the body, as conceived by the Aitriu. Reasons for this opinion will be given later. Another and later passage reads, "He lands up the prāṇa, (unnayati) he throws (asyati) the apāna in the opposite direction (pratyañc) All the Devas worship the dwarf seated in the midst." (Kaṭha, 5.3) The reference seems to be to the life principle or deity, which seated in the heart, operates the prāṇa above him and the apāna below him.

The third to be added would logically seem to be vyāna, as explained in Ch. 1.3.3. To explain the words prāṇiti and apāniti, which seem to be simply homogenitives, the passage would be translated, "That which prānas (prāṇiti) is prāṇa, that which apānas, (apāniti) is apāna; the union (sandhi) of the two, prāṇa and apāna, is vyāna." Vyāna is further identified with speech, and we are told that when we speak or sing we do not exercise either of these two breaths. Too much stress should not be placed on the identification of vyāna with speech, though the fact that the air which operates the vocal cords comes neither from the head nor the bowels, but from a point between the nose and the navel, the localities of prāṇa and apāna, would be sufficient grounds for the writer's identifying vyāna with speech, and would be the chief

[illegible] of all the only surprising and unparalleled in this section. The one thing for our purpose is that vyāna is a union or link between prāṇa and apāna, and would seem to have its headquarters in the centre of the body. In the very character of being a unique of the two it is also a separate, which would justify the use of the word in the etymological sense as a third air, or breath.

The mind of the pure breaths is round and the number is agree with the numerous five were and five motion senses—would supply sufficient grounds for the addition of the other two. It will be well now to have a look at the complete systems of breaths as found in the earlier Upaniṣads.

As the first list of the breaths to be quoted adds ana to the five prāṇas , it may be well to stay first on the word ana. [illegible] do not [illegible] this word outside the Upaniṣads. It is found in Ch. [illegible], Bṛh. 1.[illegible] 3. 17,18; [illegible] 1.14; in each of these cases there is some play on the word anna, food, and there is no real guarantee that ana is a real word but means breath. It is well known how little independence can be placed on these etymologies and puns. The only other instance of the use of ana is Bṛh. [illegible] 1.5.3. The passage is as follows. "Prāṇo 'pāno vyāna udānaḥ samāno 'na ityetat sarvaṃ prāṇa(s)." That is the five ordinarily recognised breaths, plus ana, are all said to be prāṇa ;-
Deussen translates
"Breath,--[illegible]-Although; also [illegible] (ana), breath, prāṇa, [illegible]

This is the only instance where ana appears in this way in the Upaniṣads, and, as far as I am aware, any place in [illegible]. There may be a corruption of the great text, but we could hardly expect [illegible] to be defined in a text all the [illegible], but if there is it is older [illegible] separation of the Āsura [illegible] [illegible]. Ana, however, does [illegible] some capacity of throwing any light on the subject of the breaths. The other five are all simply enumerated as comprising prāṇa, [illegible] distinguishment between prāṇa as the forward breath, and prāṇa as a general term for all the breaths.

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The five breaths are also recognized in Bṛ. [illegible]. The ātman is said [illegible] to prāṇa, prāṇa in apāna, apāna in vyāna, vyāna in udāna, and udāna in samāna. There is nothing as to [illegible] regard [illegible] the breaths or their functions; the main thing to be noticed is that they are enumerated in their usual order. In Bṛh. 4.2.4 five prāṇas are mentioned which go to the east, south, west, north, [illegible] heavens. This passage is an obscure one, and relates to the ātman.

In Ch. 3.13.1-5 five prāṇas are correlated to five cavities or suṣis in the heart. The list is as follows.

Suṣi	Air	Sense	Element
forward (prāñ)	prāṇa	eye	sun (āditya)
Right (dakṣiṇa)	Vyāna	ear	moon (candrama)
Back (pratyañ)	apāna	speech	fire (agni)
Left (udañ)	samāna	manas	Rain, (parjanya)
upper (urdhva)	udāna	wind (thunder)	ākāśa

About all that can be gained from this table of fanciful correlations is that the recognizes the five breaths as well as Bṛh. , [illegible] but they are enumerated in a different order from what they are in Bṛ. This same order is followed in Ch. 5.19.23, where a very similar table of correlations is given

Prāṇa	eye, sun, heaven
vyāna	ear, moon, directions, (diśas)
apāna	tongue, fire, earth.
samāna	manas, parjanya, lightning.
udāna	wind, space (ākāśa) , all under them.

Still some interrelations may be observed from [illegible], [illegible] important as arrival.

Tait. 1.7.3 names the five breaths in their usual order, but does not define their functions. Their localities are clearly set forth for the first

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[illegible] to Praṇa. Prof. [illegible] prāṇa [illegible], [illegible] the [illegible] of prāṇa [illegible] the breaths as various parts of the body. Prāṇa gives [illegible] to the other prāṇas as a king to his officers. As his officers, apāna operates in the anus and genital regions, prāṇa itself in the eye, ear, mouth and nose; samāna in the [illegible]; vyāna in the veins and arteries. [illegible] one of these udāna rises, leading upward to the world of merit through good works. The first four of these represent the regular conception of the philosopher in regard to the breaths, and are never seriously deviated from in general, though they may be in detail. Udāna is entirely out of harmony with the rest of Upaniṣad teaching. As will be noted in the section on the arteries, what rises upward to the puṇyaloka through the arteries is not a special breath, but the soul itself. The text must be corrupt here.

The next [illegible] description is in [illegible]. Prajāpati [illegible] but they were lifeless. Becoming air he tried to enter them, but could not do so. [illegible] the five prāṇas.

Prāṇa goes upward. (Ūrdhvaṁ utkrāmati)

Apāna goes downward, (Avāṅ̐ saṅkrāmati)

Samāna places the coarsest element of food in apāna and carries the finest part to the different limbs.

Udāna swallows or vomits what is eaten or drunk.

Vyāna is [illegible], anuvyāpta through all the arteries.

This table is in substantial accord with that of Praṇa, and defines the localities and functions of the breaths as follows. Prāṇa is in the upper part of the body, [illegible] breath par excellence, Apāna [illegible] lower part of the body and is the cause of excretion. Samāna in the center is the cause of digestion. Udāna, [illegible] swallows and vomits. Vyāna permeates entire body [illegible].

[illegible]

[illegible] here partial lists of the prāṇas are considered. Four of the breaths-

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[illegible] is the one only[illegible] ātman. Each of these is personified by [illegible], and with denominative force. Nothing speaks is to be gained from this passage. In Jaiḷ. [illegible] prāṇa, apāna and vyāna are identified respectively with bhū-, bhuvas, and svara. The same three breaths are said to make up an human man, whose mahas is that of the sun. Prāṇa is the head, vyāna the right side, and apāna the left. (Vait. [illegible]) Again in Jaiḷ. [illegible] these same three are said to make up the breath-body. (prāṇavat). From this it may be noted that even where the five breaths are all recognized, and their functions set forth, these three are the breaths predominantly.

In Praṇa [illegible] the following correlations are found. Apāna = Gārhapatya fire. Vyāna = Anvā-hāryapacana fire. Prāṇa = āhavanīya fire. Samāna regulates the other breaths. Udāna is the result of the sacrifice. In Jaiḷ. [illegible] prāṇa, vyāna, apāna, samāna and udāna are bricks in the (Dakṣiṇa) fire altar, whence it has head, sides, center, and tail.

In taking up the separate breaths, prāṇa, the chief one, will be reserved till the last, and apāna will be first considered. It has already been stated that in the early Upaniṣads prāṇa is the breath in the upper part of the body--the fore-breath--, and apāna the breath in the lower part of the body--the off-breath. There is but one passage in the Upaniṣads which will not bear this meaning, and it will be discussed below. The passage in Kaiḷ. [illegible] has already been quoted, where the deity or ātman is represented as sitting in the center, (of the body) sending prāṇa up and āpāna down. This same section tells us that one neither lives or dies through these breaths, but by something, were to which they represent, evidently to contradict the common uncritically belief of prāṇa and apāna being the basis of life. This view of apāna is quite easy to understand. In normal breathing, the [illegible] of [illegible] and in are vitally affected. This then is the reality of the ordinary breath or prāṇa. But if one undertake forcibly all abnormal parts after the ordinary breath has been forced out, a [illegible]

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Atharv. -ff. This may be considered as brought [illegible] in the body. [illegible] title does not exhaust the subject. There is also [illegible] conditions, as evidenced by yawning, flatus, and by flatulency. While [illegible] the sense of the tongue, [illegible] to be present [illegible] the mouth. [illegible] it is a belief that this has to be present in [illegible] and was believed to marig [illegible]. There then is a division between prāṇa and apāna. While the latter is not always specialized in the bowels, as it is at least always located in the lower part of the body, and its functions are pretty distinct. No other meaning of the word apāna suits all its occurrences; this one does. This is the meaning in later times [illegible]. The other reason for not accepting it as the regular meaning of the word is a desire to etymologize on √an + apa.

The earliest indication of the location of apāna to be found in the Upaniṣads is to be found in Ait. 1.4; 2.4. There we are told in regard to the primal person man, "The navel burst forth; from the navel penetrated apāna, and from apāna death." Again, "Death, bearing apāna, entered the navel." cf also Pras. 14
Now as prāna came from the nostril and gave birth to scent, in the same verse, apāna must be something very different from the breathing which takes place through the nostrils, and by which we obtain scent. It resides in the abdominal region, and enters and departs through the navel. No other meaning can be attached to the passage. In further support of this, Ait. 1.1 may be cited. Prāṇa and all the senses had tried to press first, but each failed to do so. But apāna succeeded in so doing. That is, in the view of the author of Ait., who knows only these two breaths, apāna is the breath which presides over the digestive faculty. True, when there are five breaths, digestion is usually given to samāna, but this represents a newer [illegible].

Further we are told that apāna is not used as speech or [illegible] (Ch. 1.3.3,4) and the verb abhyapāniti is used with denominative force in Ait. 3.11 and Ch. 1.3.3.

The Prāṇas; -apāna.

[illegible] apāna [illegible]

[illegible] apāna [illegible]. [illegible] Prāṇa vai grahaḥ, sa 'pānenātigrāhyeṇa gṛhīto 'pānena hi gandhān jighrati. [illegible] or some [illegible] prāṇa, vāc, jihvā, cakṣus, śrotra, manas, hastau, [illegible] tvac, are [illegible] gandha, rāsāni, rasa, rūpa, śabda, ādāna, saṃkalpa, [illegible] sparśa. [illegible], satāṃ mutanāṃ, is followed by all the [illegible] Vāg vai grahaḥ, sa rāsātigrāhyeṇa gṛhīto, vācā hi rāsān abhivadati. [illegible] Prāṇo vai grahaḥ; sa gandhānā 'tigrāhyeṇa gṛhītaḥ, prāṇena hi gandhān jighrati. [illegible] apāna. [illegible] apāna [illegible] grahaṇa and atigrāhya. [illegible] apāna [illegible] izing and [illegible] Apāna, [illegible] apāna. [illegible]

The Prāṇa — Apāna.

[illegible] apāna [illegible] prāṇa [illegible] prāṇa, iti ghrāṇam eyata. [illegible] prāṇa [illegible] apāna [illegible].

A few [illegible] apāna [illegible] apāna [illegible] apāna [illegible].

Vyāna.

As [illegible], vyāna is [illegible] veins, therefore reaching through the entire body. Bṛh. 3.4.1 couples it [illegible] vyānīti, and a slightly different [illegible] between prāṇa and apāna. [illegible] prāṇa.

The prāṇa-pañca.

[illegible] samāna [illegible] samāna [illegible] (for a passing passage), [illegible] samānu. (yadurdhvāsantiṣṭhāmīti samānamāyatīti sa samānaḥ) It should be noted that in this passage prāṇa and apāna are not used for [illegible] inspiration, but udānāna and nihśvāsa. (Vrāṇa [illegible])

udāna

Nothing else is to be said in regard to udāna as described in the other Upanishads.

prāṇa

As already stated, prāṇa is the chief and most important of the vayus. The word is not only used in its narrow sense of air in a specific part of the body, but includes all the breaths at once. In that it may be like at any moment and in the life of any sort of [illegible]. It may be the life principle or soul. Prāṇa is frequently identified with breath, in a number which seems to make prāṇa include breath, spirit, [illegible]. (Prāṇ. [illegible]; [illegible]; [illegible]; [illegible]; Taitt. [illegible]; Kauṣ. [illegible]; [illegible]) It is [illegible] as life and life. (Kauṣ. [illegible]) T. in Prāṇa. ([illegible]) It and [illegible] [illegible] the [illegible]. (Prāṇ. [illegible])

A distinction is sometimes made, and frequently implied, between prāṇa and the prāṇas, between the chief and the subordinate breaths. In this manner the mukhya or central prāṇa is spoken of. Death, in the form of breathless, [illegible] and the other senses of prāṇas, but it is [illegible] [illegible] (Prāṇ. [illegible]) [illegible] the meaning [illegible] [illegible] real, the [illegible]. In [illegible] it is [illegible] the āsanya prāṇa [illegible] [illegible]. [illegible] called mukhya prāṇa , [illegible] [illegible] [illegible]

[illegible] (Ch. 1.11) [illegible] prāṇa [illegible] vāyu.

[illegible], prāṇa [illegible]. [illegible] prāṇa too body [illegible] still [illegible] prāṇa [illegible] (Jaim. [illegible]) prāṇa [illegible] (Jaim. [illegible]) and [illegible], [illegible] prāṇa [illegible] (Ch. [illegible]).

As [illegible] prāṇa is used in the sense of breath, Jaim. [illegible] apāna [illegible] (prāṇena sarvān gandhān āpnoti). [illegible] prāṇa [illegible].

prāṇa and speech are related, Jaim. [illegible] prāṇa [illegible] speech. (Ch. 1.1.5; [illegible]) [illegible] prāṇa [illegible] vāc. (Jaim. [illegible]), prāṇa [illegible] sound. (Ch. 1.6.4; 1.11.2) When speech is viewed as a cow, prāṇa is the bull for the cow, and manas is the calf. (Jaim. [illegible])

The [illegible] prāṇa [illegible] life [illegible] prāṇa. [illegible] (prāṇyāt & apānāt) [illegible] prāṇa. (Ch. 1.11.4) [illegible] prāṇa [illegible] prāṇa. (Ch. [illegible]) [illegible] prāṇa [illegible]

4.3.38

[illegible] prāṇa [illegible]

[illegible] prāṇa [illegible]

[illegible] prāṇa [illegible]

[illegible] prāṇa [illegible] is material. (Pṛ. 2.3.4,5)

[illegible] prāṇa. [illegible]

Prāṇa [illegible] (anna) [illegible] anna. [illegible] the prāṇas [illegible] produced by food, produce strength (Nai. [illegible]) [illegible] prāṇa, [illegible] prāṇa [illegible] prāṇas [illegible]

The localities of prāṇa have already been somewhat discussed under the five breaths. [illegible]

Prāṇa, according to [illegible]

Prāṇa

[illegible] prāṇa [illegible] ā[illegible] [illegible] and

5.7.1

mo[illegible], [illegible] [illegible]

[illegible] prāṇa [illegible]

[illegible] suṣumṇā. [illegible]

[illegible]

Breath	Locality	Color
Prāṇa	[illegible]	[illegible]
Apāna	[illegible]	[illegible]
Samāna	[illegible]	[illegible]
Udāna	Neck (throat)	Yellow
Vyāna	[illegible]	[illegible]

[illegible]

Samba [illegible]

[illegible] prāṇas

[illegible] prāṇa, [illegible]

[illegible] prāṇa [illegible] manas. In Kṣ[illegible], prāṇa [illegible] prāṇas [illegible] pranasp[illegible] [illegible] "haṃ-sa, [illegible] haṃ-sa". [illegible]

[illegible] prāṇa, [illegible] apāna [illegible] (i e. prāṇa [illegible] apāna) [illegible] apāna [illegible] prāṇa [illegible] (abhyudita) [illegible] kumbhaka [illegible] apāna [illegible] prāṇa [illegible] prāṇa [illegible] apāna [illegible] kumbhaka. [illegible]

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[illegible] prāṇa [illegible]

The names of the five are well known. Prāṇa, apāna, udāna, samāna, vyāna, nāga, kūrma, kṛkara, devadatta, dhanañjaya. ([illegible]; [illegible]: [illegible]) [illegible] prāṇa circulates, [illegible] kundalī. Vyāna [illegible] Apāna [illegible] apanyāpāna. Udāna [illegible]. Samāna [illegible] th, [illegible] prāṇa, apāna, [illegible] samāna [illegible] prāṇa. [illegible] apāna [illegible], [illegible], [illegible], [illegible] vyāna. [illegible] udāna. [illegible]

The Prāṇas

[illegible] samāna. [illegible] nāga [illegible] kūrma. [illegible] kṛkara. [illegible] devadatta. [illegible] dhanañjaya. [illegible]

[illegible] prāṇa [illegible] nāga [illegible] are in [illegible] nāga. [illegible] vyāna [illegible] nāga [illegible] kūrma [illegible] vein gives the steadiness which a yogin desires. (Śāṇḍ. 1.8) The function of kṛkara [illegible] devadatta [illegible] datta, [illegible] dhanañjaya [illegible]

[illegible] samāna [illegible] nāga. [illegible]

udāna [illegible]

The Prāṇas

[illegible]

[illegible] vāyu, [illegible] buddhi. [illegible]

[illegible] vyāna. [illegible] vāyu [illegible]

Apāna [illegible] mūlādhāra. [illegible] vāyu, citta, [illegible] prāṇa [illegible] jīva. When it release jīva, jīva [illegible] prāṇa [illegible] vice versa, [illegible]

[illegible] prāṇa, apāna [illegible] prāṇa, [illegible] apāna [illegible] prāṇa [illegible]

[illegible] prāṇa and apāna [illegible]

of prāṇa is Atma. [illegible] suṣupti, which would here seem [illegible] (Jīva. [illegible]) [illegible] prāṇa is [illegible] breathing.

Prāṇa circulates in the mouth, nose, navel, and heart. ([illegible]) It resides in the throat, the eye of the sun, and the kuṇḍalī. ([illegible]) [illegible] (Varāh. 5.54) Some of these fanciful things may be accounted for by the [illegible]

In its pulsations, prāṇa goes out with the syllable haṃ and comes in with sa, as jīva continually repeats the mantra haṃsa, [illegible] times in 24 hours. This is [illegible] from [illegible].

Prāṇa is said to extend out 12 fingers. ([illegible]) [illegible] prāṇa [illegible]

The five prāṇas are [illegible] (Śrī Tai. [illegible]) [illegible] prāṇa itself, [illegible], ākāśam [illegible] the [illegible] (Jīva. [illegible]) [illegible] prāṇa [illegible] prāṇas [illegible] prāṇa [illegible] vāyu. ([illegible])

The Prāṇa

[illegible]

[illegible] and pitta. [illegible]

[illegible] brahmarandhra. [illegible]

[illegible] Prāṇa is sent to the brahmarandhra. [illegible]

[illegible] prāṇa. [illegible]

[illegible] prāṇa [illegible] āyāma [illegible]

[illegible] such as spleen, consumption, bile, fever, thirst, poison. (Yo. Ku. 1.31) cures diseases. ([illegible] 1.7.43) On the other hand, labored breathing will cause [illegible]

[illegible]

6.15.1,2; 7.4.2; 7.10.1; 7.15.1,4; 7.26.1; Bṛ. 1.1.1; 1.2.3;6; 1.3.13,30-32;

The trāpa

[illegible]

For apīna and [illegible] trāpa the following [illegible] be noted.

[illegible]

Chapter XV

Pathology and death.

[illegible]

[illegible] of the vessels, and [illegible] by bones and etc. ([illegible]. I.1) It is [illegible] the [illegible] of [illegible]. [illegible] as air goes. [illegible] It [illegible] on [illegible] in the heart. [illegible] says that through pores of the bones, the [illegible], it enters through the [illegible] as a [illegible] through the [illegible], and in different quarters of the body experiences different mental states . [illegible] of being [illegible] on body, [illegible] are very jīvas. (Nirā.)

According to [illegible] [illegible] water, [illegible] many [illegible] in the body. Hence it is [illegible] carried away by the wind of the body, [illegible]. According to [illegible], hunger is caused by the quality of tamas, as is thirst also. Hunger is caused by the vital air kṛkara. ([illegible]. I [illegible] [illegible] This. ([illegible].) [illegible] air. [illegible], hunger, [illegible] by [illegible], especially by the anulomana. ([illegible]. I.1; [illegible]. I.1[illegible]) [illegible] by the absence of [illegible] [illegible], roga, [illegible] considered in the [illegible]. The [illegible] as given in the [illegible] Vedas [illegible]. [illegible] knowledge, and [illegible] manipulation of the [illegible], [illegible] ([illegible]. I.1.4) [illegible]. ([illegible]. Dh. III, [illegible]; [illegible]. [illegible]; [illegible]. [illegible]) [illegible] The [illegible] is the [illegible] beneficial. ([illegible]. III) They may [illegible] by [illegible], Īśvara. ([illegible]. I.1[illegible]) [illegible] are caused by [illegible] in the [illegible], [illegible] and [illegible], [illegible], [illegible]. ([illegible]. Dh. I.1[illegible]) [illegible] [illegible], [illegible] [illegible]. [illegible] fire.

Diseases.

seems to be excited with vomiting, is pīnas, [illegible], which [illegible] its presence is [illegible]. (Ch. [illegible]) Other diseases mentioned are çītala, cold, cured by kumbhaka. (Ya. Da. [illegible]) hikkā, hiccough, is caused by the [illegible] of wind. (Jo. Da. 119) Jvara, fever, may also be cured by kumbhaka, which is [illegible] [illegible] that one may [illegible] at any time. (Ya. Da. [illegible]) [illegible] practices drawing in air by the mouth and expelling it by the nose. It [illegible] at the end of the nose. (Çāṇḍ. [illegible]; 1.7.[illegible]) ~~xxxxxxxxxxxxxxxxx~~ Plīha, spleen, is cured in the same manner. It is a disease of the tunda. (Ya. Da. 1.1[illegible]; Çāṇḍ. 1.7.[illegible]) If the Yoga writers gave evidence of any real knowledge of the body, this might be plainly the tunda, but it can not be depended on. Jalodara, dropsy, is also an affection of the tunda, and may affect the arteries. (Ya. Da. [illegible]) Gulmavarita, or [illegible] of the [illegible], is also cured by Yoga. (Çāṇḍ. 1.7.[illegible]) Kāsa, cough, is caused by the [illegible] of air. (Jo. Da. 119) Kṣaya, or consumption, is cured by ~~xxxxxxxx~~ kumbhaka and Yoga practices. (Ya. Da. 1.21; Çāṇḍ. 1.7.[illegible]) Gulma, enlarged abdomen, is also a disease of the tunda, cured by Yoga practices, such as kumbhaka, and drawing in air by the tongue to be ~~xxxxx~~ expelled by the nose. Viṣa, poison, may also be cured by kumbhaka (Ya. Da. 1.21) Vraṇa as [illegible] is mentioned once, when the female genital organ is compared to a [illegible] artery. (Çāṇḍ. [illegible]) Çipiviṣṭha, [illegible] of leprosy, is also once mentioned, when it is said that [illegible] a person one may become a [illegible]. (Çāṇḍ. 1) Ālasya, lightness of [illegible], is a tamas quality, which when jīva is in the [illegible] section of the body, is connected with [illegible] [illegible], and prevented by [illegible] at the [illegible] and [illegible] to the [illegible]. (Trī. Çikh. [illegible]; Çāṇḍ. [illegible])

Certain physical defects and deformities are mentioned, usually as [illegible] people [illegible] be [illegible], or that [illegible] should be the life of [illegible]. These are badhiras, deaf, (Çāṇḍ. [illegible]) mūka, dumb, (Çāṇḍ. [illegible]) ajīrṇam, indigestion, (Çāṇḍ. [illegible])

[illegible]

[illegible]

[illegible]

Death.

Mṛtyu, [illegible]

[illegible] "Jānāsi mām, jānāsi mām?" (Ch. 6.[illegible]) [illegible] time [illegible] heat, while heat merges into the highest being. This would seem to refer to [illegible] prāṇa [illegible] then leaves the body. This is also taught in Kauş. 2.3. Bṛh. 4.41,2 also

[illegible] prāṇa [illegible] urns [illegible] sees. [illegible] [illegible] and [illegible] cf. also. Bṛh. 4.4.2 [illegible]

[illegible] ritual [illegible]

[illegible] joy and offspring, motions, mind, and knowledge are transferred to the son. [illegible] prāṇas [illegible] else [illegible]

[illegible] ātman [illegible] A [illegible] Alvay) [illegible]

[illegible]

[illegible]

[illegible] jaṭhara āvārta, [illegible] lokas, [illegible]

om [illegible]

Medical correlations.

[illegible]

[illegible] āyurveda, [illegible]

The [illegible] puruṣa [illegible] [illegible]

[illegible] is also called. [illegible] [illegible] xxx, [illegible] [illegible] loans. [illegible]

[illegible]

The āyurveda [illegible]

[illegible] Correspondence.

[illegible] puruṣa) [illegible] [illegible] (uras, [illegible] (vāra) [illegible] [illegible] the Land and the Earth.

[illegible] itself, however, with a sacrificial figure. Ait. 1.4 gives us an interesting [illegible] puruṣa [illegible] and [illegible] antiobjects. The order is as follows.

[illegible], space, [illegible] land.

[illegible], [illegible] prāṇa) , [illegible]
Area, [illegible], [illegible]
Rain, [illegible], [illegible] (diṣas)

Rain, hairs, shrubs and trees.

[illegible], apāna, [illegible].

[illegible], [illegible], [illegible].

[illegible]

[illegible] svar, [illegible]

[illegible] it [illegible]

[illegible] rajas, [illegible] sattva [illegible] tamas, [illegible] tamas [illegible]

[illegible] manas [illegible] apāna [illegible] Gandharvas; [illegible]

[illegible] c [illegible] apāna, [illegible] apāna, [illegible] prāṇa, [illegible]

Symbol Bird

[illegible] Hindu, [illegible] earth, [illegible] (ātma, [illegible]) [illegible] mastaka [illegible] the pupa or [illegible] body is sattvam, [illegible] and atharva, [illegible] bhūrloka, [illegible] svarloka, [illegible] janaloka, [illegible] tapoloka, [illegible] satyloka.

Symbol Chariot.

[illegible] buddhi, [illegible] manas, [illegible] [illegible] Tapo, [illegible] [illegible] Satya.

[illegible], and the soul is its driver.

[illegible]

[illegible] buddhi and manas [illegible] the former [illegible]

The Sacrificial Body.

There are many cases where the body or [illegible] sacrifice. [illegible]

[illegible] Devas [illegible] Devas [illegible] Devas [illegible]

[illegible] organs figure and this part of the figure is more detailed.

Figurative Sacrifice.

In Garbha [illegible] three [illegible] fires in the body: the [illegible] fire, the metal fire, and the [illegible] fire. (ādhānāgni, āhavanāgni, kravyāgni). The figurative fire could not digest [illegible] in which [illegible], [illegible], and [illegible]. [illegible] and evil [illegible]. The sacrificial fire [illegible] fires. [illegible] the [illegible] Āhavanīya, in the heart as the gārhapatya, and in the lower as the dakṣiṇa fire. The Ātman is the sacrificer, the [illegible] priest, [illegible] and the [illegible] are the [illegible], [illegible] satisfaction (dhṛiti, santoṣa) the iḍā, the knowledge [illegible] the sacrificial [illegible], the [illegible] makes the havirṇas, the [illegible] the sacrificial [illegible], (anyāha) the [illegible] of the [illegible] the darbha grass, [illegible] the antarvedī, or space within the sacrificial area. All these ideas are [illegible] with the figure so often presented, which indeed seems at times to have been looked [illegible] more than a mere figure of speech, that eating [illegible], the functions of the body, constitute a form of sacrifice.

Prāṇa. 4 [illegible] [illegible] sacrifice in mind. Here the Ātman is the sacrificer, and intelligence the wife. The Vedas are the priest [illegible], prāṇa the brāhmaṇāchaṃsi, apāna, the pratiprasthātar, vyāna the prastotar, samāna is Maitrāvaruṇa, udāna the udgātar, self-consciousness is the adhvaryu, citta the hotar, the body the altar, the nose the [illegible], the top of the head the [illegible] vessels, the right hand the sruva [illegible], the left hand the [illegible], the [illegible] the [illegible], the [illegible] ājyasthālau, the [illegible] the āmīkṣātar, the tanmātras are the [illegible], the mahābhūtas are the pravājas, the bhūtas are the anuyājas, the tongue is iḍā, the [illegible] sūktavākas, the [illegible] smṛiti, memory, [illegible], and [illegible] are the patnīsaṃyājas, [illegible] the sacrificial [illegible], [illegible] the [illegible], manas is the [illegible], desires are the [illegible], [illegible] is sacrificial [illegible], the [illegible] become all the [illegible], the [illegible], the [illegible], [illegible] is the iḍā, [illegible] tyāga is the dakṣiṇa. [illegible]

Figurative Language

[illegible]

[illegible] Āsana.

[illegible] Āsana [illegible] Āsana, [illegible] Āsana. [illegible]

[illegible] Āsana [illegible].

1. Gomukha. [illegible]

2. Gaurikha. [illegible]

3. Vīra. [illegible]

4. Yoga. [illegible]

5. Padma. [illegible]

6. Padmjadha. [illegible]

7. Kukkuṭa. Varāh. [illegible] padma, [illegible]

8. Uttāna kūrma. [illegible]

9. Dhanuṣ. [illegible]

The Lesson.

[illegible] **Rājarūpam.** [illegible] **ellam.** [illegible]

[illegible]

11. **Dhairo.** [illegible]

12. **Mukta.** [illegible]

13. **Keyūra.** [illegible]

14. **Matsyapīṭha.** [illegible]

15. **Pillai.** [illegible] **yuni,** [illegible]

16. **Nayinārtāra.** [illegible]

17. **Dhila.** [illegible]

[illegible] **Āsana** [illegible]

18. **Chakra.** [illegible]

The [illegible].

[illegible]. Mūlabandha. [illegible] yoni [illegible]

[illegible].

[illegible]. Sambadha. [illegible]

[illegible]

[illegible] apāna, [illegible].

[illegible] Vajra. [illegible] mūlabandha, [illegible]

[illegible].

[illegible] used [illegible]

[illegible]

Vita.

George William Brown was born near [illegible], [illegible], [illegible] [illegible], [illegible]. He attended the elementary and part of the secondary education in the public schools of the state. After finishing his secondary work in Hiram College, Hiram, Ohio, he also finished the collegiate course there, receiving the degree of Bachelor of Arts in [illegible]. In the following year he was granted the degree of Master of Arts from the same school, chiefly in Hebrew and Semitics. Upon leaving college, he taught in Central Christian College, Albany, Mo., and then served as Superintendent of Public Schools, [illegible] Mo. In [illegible] he went to India as a missionary under the auspices of the Foreign Christian Missionary Society, of Cincinnati, Ohio, and remained in India seven and a half years. This time was equally divided between Harda and Jubbulpore, Central Provinces. He was devoted to general evangelistic work, and the institution and management of Christian Bible College, Jubbulpore, India, the theological institution of the Christian Mission in India. He returned to America in [illegible], and entered Johns Hopkins University as a student of Semitics, his minors being [illegible], [illegible], and [illegible].